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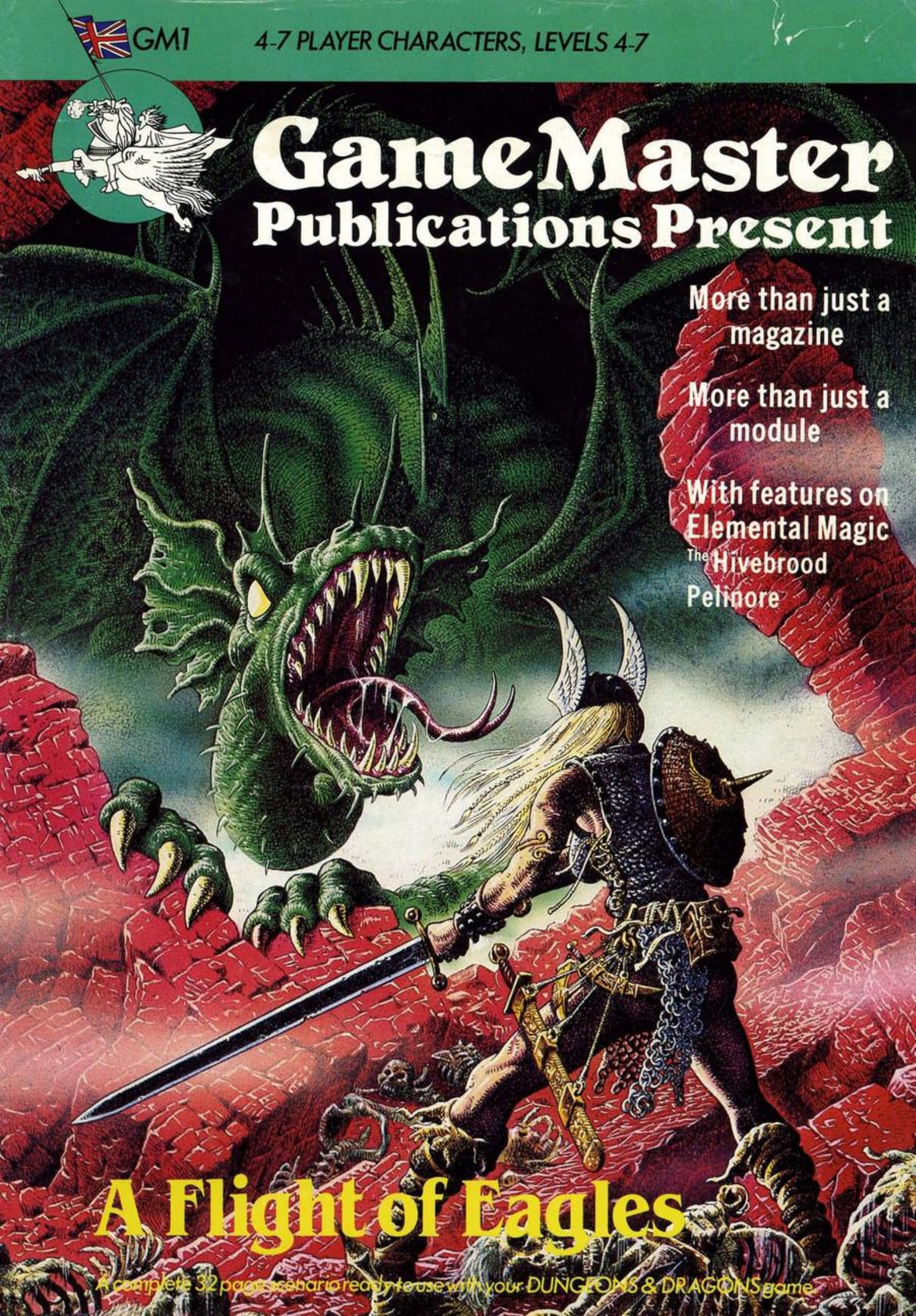

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Editorial

Hi guys, welcome to **GameMaster Publications**. If you've got this far, you're either reading this in a shop (in which case, watch out — some shops are very touchy about that sort of thing — have £3.50 handy in case anyone comes over), or you were so impressed by our cover blurb, sales leaflet or threatening manner at Games Day that you have parted with the aforementioned sum and are wondering what happens now.

Well, you've arrived at the beginning of an experiment. What you are holding here is a kind of hybrid between a magazine and a module, the idea being to bring out a regular series of game aids with a definable style of its own, that will enable you to add some new ideas to your gaming — just like a good magazine would do — while providing ready-to-play scenario material in an easily identifiable format. And, as you can see from what you've already got, we're going to do all this for the bargain price of £3.50, about a pound less than anything on offer otherwise. Not to mention our incredibly rash subscriptions offer on page 56.

In this issue, we've concentrated our efforts solely on material for the most popular game systems, but there is no reason why this has to be so every time. In fact, there was no good reason why it had to be like that *this* time, unless you count the fact that someone on this team had the bright idea of getting #1 out for Games Day, which left us with about two and a half months to cook the whole idea up from scratch. Anyway, nervous exhaustion aside, we're open to any ideas on what else **GamesMaster Publications** should try to do (just so long as it's medically possible), and we're willing to consider anything you want to write. This time, there is a UK magazine that isn't in anybody's pocket, and that can offer some distinctive and original ideas without worrying when the original designer of the game is going to throw a tantrum.

Well, nearly. You'll have noticed that along without the usual trade mark notice that festoons anything with D&D written on it, there are some typically laid-back words to do with this not being an *approved* product. Quite right too; for your protection we must point out that this is not TSR-sponsored role-playing material, and that, far from approving of what we're doing, they're probably going to send Rambo™ over to explain things to us in a terminal fashion. If this sort of thing matters to you, I'm afraid we must be counted amongst the bad guys.

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GameMaster Publications

Issue 1 **October 1985**

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Special Thanx: Sir Galahad, Simon Forrest, MWB, Kim Daniel, John Freeman, TSR UK, Virgin Games, Games People Play, Grenadier Models UK, and all those who have offered support and encouragement. Lastly, of course, thanks to the great EGG, without whom all of this would have been impossible.

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GameMaster Publications are published every two months by Basil Barrett and Paul Cockburn, 53 Hollytrees, Bar Hill, CAMBRIDGE CB3 8SF. Tel: (0954) 81705

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ELEMENTAL MAGIC IN AD&D.

by **Bryan James**

What are the Elements?

Just who was responsible for the original classification of the four basic 'ingredients' of matter as Fire, Water, Air and Earth, is lost in the mists of antiquity. Yet this seemingly simple interpretation can provide an elegant, coherent and satisfying cosmology for an AD&D campaign setting. Indeed, the subject is surprisingly complex — perhaps because a 20th Century mind cannot easily grasp just what the ancients meant by these terms. They were certainly *not* just talking about flames, the earth's atmosphere, H°O, and soil or rock! In this article I hope to provide a starting point for your own experiments with the elements. With a bit of work, it is even possible to restructure the ADVANCED DUNGEONS & DRAGONS magic system around them.

To begin with, the elements themselves were not all seen as having a material form. Fire and Water were considered to be complementary forms of pure energy. They are the 'Father' and 'Mother' of the universe; the positive and the negative; the active and the passive. Air is the 'offspring' or synthesis of these two forces — not the *sum* of them, for that is zero. Incidentally, this is not unlike the buddhist idea that the sum total of reality is nothing. Air has some of the qualities of both Fire and Water, but it is distinct from either. It too is an energy, but an *invoked*, rather than a *natural* one — Magic, if you like. These three elements then, were seen as completely spiritual, devoid of any physical existence, and the only way they could have any effect on the material world was by 'crystallising' into the fourth element, Earth. Thus, **all** matter and (non-magical) energy that man encounters, is at least partly Earthy. This relationship between the elements presents difficulties when it comes to incorporating them into AD&D, for the system regards the elements as originating on four symmetrical, almost independent Inner Planes, but we shall return to this problem later.

Fire

The ancients saw Fire as the 'Father of the Universe'. It was, if you like, their primal energy of the 'Big Bang'. Fire is the source of light, and the basis of all physical energy. It may even be regarded as the energy of the soul or spirit, or, at any rate, thus thought the Zoroastrians. The most powerful embodiment of Fire is obviously the sun, but it is vital that one does not fall into the trap of equating 'Fire' with 'flame'. Similarly, it is necessary to distinguish between a 'fiery nature' and the 'nature of Fire'. In D&D terms, characters with high Strength and Constitution scores are likely to have a great deal of Fire in their 'chemistry', and it is more likely to be Air or Earth that produces hot-bloodied, volatile temperaments.

Water

This is the element of the emotions and the senses. It is both the complement and the antithesis of Fire. The 'Mother of the Universe' is as dark as Fire is bright (just think of the murky depths of the oceans), and as passive as Fire is active. It may seem paradoxical to talk about a passive energy, but the power of Water lies in its ability to absorb and reflect, rather than in any direct action. But that which Water absorbs may very well emerge greatly transformed, for Water is a fertile breeding ground for growth and/or mutation. Water is the source of Wisdom, of love and creativity. In physical terms, the influence of Water can be seen in a variety of diverse forms — from the sinewy movements of a snake, to the moon itself, which is closely linked with Water through the tides. Even the sun has its Watery qualities — in the fluid movements of its fires, and in its ability to create images.

Air

As the 'offspring' of the union between Fire and Water, Air is somewhat difficult to define. It is as active and energetic as Fire, but lacking Fire's stability. It does not 'burn steadily', but rather 'blows where it will', and is often directed by whim or even perversity. Like Water, Air has great powers of creativity, but Air's creations are those of the intellect. The power of Air is the power of the will, and of Intelligence — it is the dominant element in nearly all Magic-Users. It has many aspects, not all of them good. It is æther, the link between the planes; it is wind, obviously; and it is also passion, the force that impels to conquest, and sometimes cruelty.

Earth

This is the element which gives a physical, mental, or spiritual reality to all the ideas covered by the other three. It is also the element which reveals one of the problems in combining the medieval idea of the elements with the AD&D game system. Following the logic of the ancients, there can be no such thing as a separate Plane of Earth — what AD&D calls the Prime Material Plane *is* the Earthy plane. But Earth is not just the stuff of rocks and soil; it is the power of nature, the fertile Earth Mother. If Water is the mother of creativity, Earth is the mother of creation. It is also the material element in the economic sense, being the force behind wealth, physical labour, and agriculture. As far as people go, Earth can manifest itself in high Charisma, or even Comeliness. Yet this element too, can have its unpleasant sides — there are plenty of dark, foreboding regions beneath the earth, and its material aspects can be the source of greed and jealousy. Moreover, it is man's Earthy nature which makes him mortal, and brings on old-age and death. Indeed, in the minds of the ancients, the Undead would be considered very much creatures of Earth.

The Elements in AD&D

So now you have a better idea of how ancient philosophers and scientists regarded the elements, but how can these ideas be incorporated into your game? To my mind, there are four possible approaches. First, you could give some elemental powers to some isolated NPC cultures or races. Secondly, you might wish to rethink the source of Magic and Illusionist spells to base them on the four elements. Thirdly, you could go as far as to develop some elemental deities to bring Clerical and Druidical magic into the scheme of things. And lastly, you could take the approach used in the Zhalindor campaign, which, although closer to the original AD&D system and therefore easier to use, does not cover quite the same elemental ideas as presented in this article.

The first option is the easiest of all, and involves least work for the DM. There is no need to worry about the comlicated relationships between the elements, but it will be difficult to allow player characters to exercise any elemental powers. Of course, one can argue that some of the special abilities of the player character races can be ascribed to their close associations with one or other of the elements. The elven resistance to the mind-affecting **sleep** and **charm** spells could be because of the elves kinship with Air. (And, coincidentally, Manwe — worshipped by the elves as Lord of the Valar in Tolkien's *The Silmarillion* — is also master of the Air.) Similarly, infravision may be regarded as either a Firey or an Earthy power, depending on how you interpret the ability.

However, leaving the existing Clerical and Magic-User systems as they are, it should not be too difficult to develop some far-flung, isolated communities and cultures that live in such harmony with one or more of the elements that they have learnt to exercise some control over them. A campaign world like Pelinore has room for plenty such as these. The scope is really limited only by your imagination. Elemental controlling peoples could vary between ice barbarians, aquatic, 'Atlantean' city-dwellers, subterranean half-men, and so on. These creatures would not use magic in the conventional sense —

Elemental Magic

owning spell books, or worshipping deities — but they could have developed some sort of elemental control in much the same way that aarakocra (**Fiend Folio**) can summon air elementals, or svirfnebli (*ibid*) can call upon the aid of Earth elementals. Of course, as I hope my earlier definitions have intimated, 'elemental control' need not be of such an unsubtle or dramatic a nature as the conjuring of such powerful creatures. When developing one of these cultures, consider carefully the full 'sphere' of the element in question, and don't forget that although close association with it has given these people their special abilities, it will also have its drawbacks. Fire is opposed to Water; Air is opposed to Earth, and vice versa, so remember to include some balancing weaknesses.

For example, an isolated tribe that has lived under a volcano for centuries, might have evolved an innate ability not unlike the Druidic spell **heat metal**. They could be protected by the equivalent of a permanent **resist fire** spell, and so on. Not so obviously, they ought to be very strong and healthy, with a minimum bonus of +2 per hit die, and full of energy — such a race would not tire easily. However, they might well be terrified of Watery powers such as darkness, and would suffer penalties to their saving throws against cold-based attacks.

A culture with Watery powers need not necessarily be aquatic. Creatures reared in lands of ice and snow could have similar (but opposite) powers to those of the Fire-users. In any case, one should make their use of magic noticeably different, which can be a great help when it comes to creating an atmosphere for your role-playing sessions. Consider the possibilities. In Fritz Leiber's stories of Fafhrd and the Grey Mouser, the women of Fafhrd's "ice barbarian" tribe can, in concert, greatly reduce the temperature of localised areas. They sit together in a circle (usually well away from the prying eyes of their menfolk), and set up a chant which brings some the forces of Water under their control. But again, the result of Water-control need not be so obvious. Since Water is the element of the senses, magic which deceives the senses may be seen as Water magic. Thus, the ice barbarians could just as easily be mistresses of illusion, or great clairvoyants whose shamans are prone to 'visions' not unlike the insights offered by some of the "Divination" spells.

Air magic is the magic of the mind. The kinds of cultures likely to have developed powers of Air control could be isolated, outdoor mountain dwellers, or, more mysteriously, they might only properly exist on the Ethereal Plane — appearing as vague, shadowy shapes on the Prime Material Plane of Earth. They could be cloud-dwellers, or creatures of mist, with power over the wind. Then again, if you accept that spells of the "Enchantment/Charm" variety work on the victim's mind, you could allow them to 'cast' some of those kinds of spells. Since Air forms the basis of the link between all the planes, they might even be able to **blink** or use **dimension doors**. The nature of Air is such, that this culture would be a prime candidate for the development of some more nasty qualities! Of course, they would be particularly vulnerable to Earth magic, and terrified of the Undead. Perhaps, they would even suffer double the number of level-drains that the touch of such creatures inflicts.

Imagine a race of people driven underground by some ancient catastrophe. Perhaps they are seeking refuge from some terrible, cruel invading force, (masters of Air, even). Or perhaps an erupting volcano or an earthquake

has made the surface of their land uninhabitable. As the centuries pass, they grow accustomed to their subterranean dwelling, and gradually they no longer miss their ancestral existence. Their eyes dim, and they become burrowers under the Earth. It need not be just dwarves and gnomes that have a strong link with the element of Earth. Of course, the dwarven ability to keep one's sense of direction underground is an Earthy power, but so too are the "Necromantic" spells and those which alter the physical nature of creatures or objects — the polymorph spells, for example. Since Earth is also the element of death and, therefore, of the undead, this culture could also have the ability to control all manner of ghouls and zombies.

Magic-Users

The second way of introducing the ancient ideas of the elements into your campaign, involves some rethinking of how magic in AD&D actually works. At this stage you can safely ignore Clerical/Druidic magic, if you wish, since this is a 'gift of the gods' rather than the product of arcane researches.

The word according to Gygax as it is written in the DMG, states that, "All magic and cleric spells are similar in that the word sounds, when combined with whatever patterns are applicable, are charged with energy from the Postive or Negative Material Plane. When uttered, these sounds cause the release of this energy, which in turn triggers a set reaction. Whether the spell is abjuration, conjuration, alteration, enchantment, or whatever, there is a flow of energy..." So far so good. It seems that all one need do is substitute the elemental planes for the Postitive and Negative Material ones, and voilà — elemental magic in AD&D! Alas, it is not quite so simple. The way the Inner and Outer Planes currently 'work', a powerful character, (or even a weak one, if he/she has the right magical item) can actually visit any of the infinite number of other planes, *including the elemental ones*. Apart from the fact that this begs the question, "what are the elemental planes like?", it also plainly goes against our earlier attempts to define just what the elements actually are. In other words, we need to scrap the elemental planes altogether, and to treat the elements themselves as forces or energies that pervade the entire multiverse, and which can be tapped by the appropriate verbal and somatic rites. This does not mean that one need not have an ultimate source of such energies — indeed, the idea of a source for each element has great potential for campaign play.

However, there is a further problem. If elemental magic is actually going to be reflected in play, rather than remaining a nice idea in the DM's head, it is necessary to decide which spell draws its energy from which element. Especially when you consider the fact that **dispel magic** is supposed give the caster a 10% chance per level of determining the type magic involved. Currently, there are ten kinds of spell in AD&D: Invocation; Possession; Abjuration; Divination; Illusion/Phantasm; Enchantment/Charm; Conjuration/Summoning; Evocation; Necromantic; and Alteration. I am not quite sure of the rationale behind the allocation of each spell to any particular classification. Indeed, since there is only one Possession and one Invocation spell, at least two of the categories seem to be redundant. One also has to cope with a number of ambiguities and inconsistencies: **comprehend languages**, for example is classified as an Alteration spell, when it seems to be Divinatory in nature. Moreover, since the AD&D magic system is patently *not* based on the elements, many of the spells could as easily belong to any or even none of them! In the end, if you wish to undertake the task of reclassification for yourself, it must come down to personal preference.

As a guideline, Fire spells are those involving heat, flame, electricity and light; Water spells affect the senses, cold, darkness, and are generally passive or unoffensive; Air spells work on the mind, or involve some form of interdimensional travel; Earth spells produce some form of change in physical matter, and may be connected with death and the undead.

Elemental Magic

Converting the Spell Types

Invocation

There is only one spell in this classification: **spiritual hammer**. Since it is a Clerical spell, it need not concern us here, but will be dealt with later. Suffice it to say for the moment that this is an Earth spell.

Possession

The only spell classed as Possession is **magic jar**. This involves the caster taking over the victim's mind and so is fairly easy to classify as Air magic.

Abjuration

These spells are also fairly easy to convert to a magic system based on the elements. In AD&D game terms, a spell is of the Abjuration variety if it eliminates or prevents something. **Protection from Evil** for example, prevents evil or conjured creatures from touching those who are protected by the spell. The element most suited to be the source of power for this kind of spell is Water since, as we have already said, this element is both reflective and passive in nature. One could argue that a spell which keeps the undead (creatures of Earth) at bay, ought to be based on the opposing element (Air magic), but to my mind, the spell is not active enough to be put in that category.

Divination

Spells labelled as Divinatory all follow the same pattern, in that they provide the caster with information. Since this may be regarded as a passive action, I have again classified them as Water magic. Unfortunately, there are some information-gathering spells which, for some reason have not been called Divination spells (eg **comprehend languages**), but, in my opinion, these should also be counted as Water spells.

Illusion/Phantasm

These spells are those which make things appear to be other than they truly are. In other words, they deceive the senses, rather than the mind and so I have also classified this type of magic as Watery. If individual DMs prefer to classify these as mind-influencing, they should then be Air spells.

Enchantment/Charm

Enchantment/Charm spells dominate the will or mind of other creatures. Given that such spells usually have no effect on mindless creatures (those who have no Intelligence), it would seem that these are spells of Air. It is interesting to note that the **hold** spells, **sleep**, and **finger of death** are also classified as Enchantment/ Charms. Presumably, these spells only make the victim *believe* that he/she is unable to move, or stay awake, or even keep his/her heart beating!

Conjuration/Summoning

Conjuration/Summoning spells are somewhat more difficult to classify in terms of the elements. On the whole, I have been forced to treat each spell individually. The majority of them summon something which has a physical reality. Some of them actually seem to *create* matter, but most just entice or compel creatures to come to the spell caster. In deciding which element is involved in each case, I have examined the type of matter or creature involved. Thus, the monster summoning spells, for example, have been treated as Earth magic, because they summon creatures already on the Prime Material Plane. **Push**, on the other hand, is arguably

an Air spell, largely by default — there is no physical matter involved, no heat, and it's hardly passive!

Evocation

Evocation spells are similar to Conjuration/ Summoning spells, except that they call forth energy rather than matter. It would seem possible in many cases to create 3 counterparts for each one. For example, assuming that a **magic missile** is invisible, I have called it an Air spell, as is **shield**.

However, if you really want to complicate things, I can see no reason why it should not be possible to cast magic missiles of Earth, Fire or Water energy. These could be separate spells (to be learnt individually by the magic-user) or four aspects of the one spell (like **Conjure Elemental**). If the same principle is applied to the **shield** spell, the question arises as to which type of shield stops which kind of missile. Do you need a Water shield to stop a Water missile, or should it be a Fire shield? You could argue the case either way, and in view of the complications and incongruities that such an approach could produce (what would the Watery equivalent of a **Fireball** spell be? — would such a thing be impossible for a Water-MU to countenance?), I recommend that you do not try to create any new spells, until you are totally happy with your understanding of each element.

Necromantic

Necromantic spells in the AD&D game are those that deal with dead things, although you should be aware that Clerical curing spells are also considered Necromancy. Presumably this is because they repair and restore to life dead cells and tissue. In converting the magic system of AD&D to an elemental one, I have treated Necromantic magic as Earth magic.

Alteration

This category contains more spells than any other group, and needless to say, it is the one that is hardest to convert to an elemental system. The only discernible pattern seems to be that if a spell does not fall within the definition of any other category, then it is an alteration!

The name itself implies that something is being altered, but this isn't much help, because *all* spells alter something. More specifically, it might be said that spells which directly alter the properties — the actual properties, rather than the appearance, as is the case with illusions — of some creature or object, can be considered alteration magic. The key word is 'directly'. A **fireball** spell will certainly alter the properties of creatures and objects, but it does so by 'evoking' a magical fire. In contrast, **astral spell** simply alters the caster's location within the planes and is thus Air Magic. **Continual light** alters the properties of an object to make it glow (Fire Magic); **feather fall** alters the weight of the recipient (Earth Magic); **levitate** alters the laws of gravity with respect to the subject of the spell (Air Magic), and so on.

In deciding to which element each of the alteration spells belongs, I have tried to discern just what exactly is being altered, although this proved extremely difficult in the case of spells like **message** and **comprehend languages**. In the former case, I decided that it was space (or Air) that was being altered. In the latter case, I could have argued that it was the caster's mind that changes (making it an Air spell), but I felt that the spell was so obviously of a Divinatory nature, that I have placed it with the Water spells.

Schools of Magic

Having decided which spell is powered by which element; one can now think about adding some extra 'touches' to recreate the idea of the elements as energy. Whether or not you take the risk of complicating your game by developing the elemental possibilities of some of the Evocation spells (see above), you might like to consider creating Magic Schools or Colleges for each type of elemental magic. The relationships between the schools should reflect those of the elements. Thus, a Magic-User who begins his or her initiation

Elemental Magic

into the magical arts at the School of Fire, would find it very difficult to learn spells from the other schools, especially those of the School of Water. This could be applied in a number of ways. For example, the subject of the spell might get a bonus of +1 or +2 on saving throws if the spell is from a School other than the one to which the caster belongs. Alternatively, the magic-user (or illusionist) in question might have a penalty of 10 or 20 per cent when attempting to learn spells from a different school.

Counterspells

If you do design these colleges, a further innovation might also be useful. Each School would have a "counterspell", which may be cast on one person, object, or area, and which would reduce the effects of any spell from the same (or, if you prefer, the *opposite*) school. This is a more effective, and much simpler, way of implementing the Magic Air Missile vs Earth Shield idea, which was mentioned earlier. If the spell is to be effective against magic from the same School, it should be a first level spell, and if it is to be used against magic from the School of the opposite element, it should be third level one.

Example of Counterspell:

Counterspell of Earth School

Level: 1 or 3 (see above)
Components: V,S,M
Range: 0
Casting Time: 1 or 3 segments (according to level)
Duration: 2 rounds/level
Saving Throw: None
Area of Effect: 10' radius of caster.

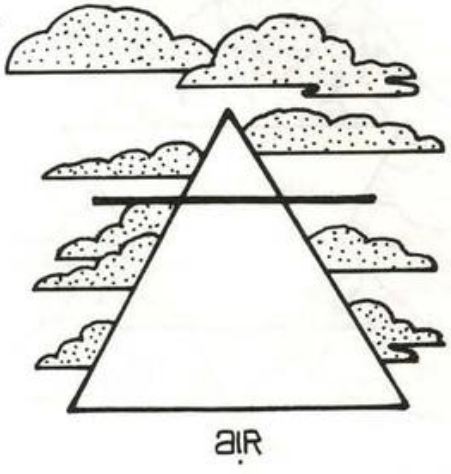
Explanation/Description: When this spell is cast, a field of energy is created which completely surrounds the caster and anyone (or anything) within 10 feet. All those within the spell's area of effect gain a bonus of +2 on saving throws against spells based on the Earth element (or Air — see above), and all damage is reduced by 50%; therefore, if the saving throw is successful, the victim only suffers one-quarter of the damage, and if the saving throw is failed, the creature takes one-half of the damage. If the spell does not normally allow a saving throw, then the DM should allow one, but without a bonus. If the save is successful, damage is halved; if unsuccessful, *full* damage is suffered. The spell remains in effect for 2 rounds for each level of the magic-user casting the spell. A magic-user may only be protected by *one* counterspell at a time. If a counterspell of this, or another school is cast before the first expires (or is **dispelled**), the second spell will have no effect. The material component of this spell is a piece of earth or stone.

Naturally, other counterspells use different material components.

Sources of the Elements

I have already referred to sources when discussing the unsuitability of the AD&D's Inner Planes for use with a magic system based on the elements. Although I find the whole idea of elemental planes which may be visited totally inconsistent with the ancients' concept of the elements, it is in fact, possible to combine the two. The Zhalindor campaign, as published in **Tortured Souls**, is a prime example of this.

In the world of Zhalindor, spells are attributed to one of the elements in a similar manner to that described above, but elemental energy is tapped from the elemental planes,



rather than from the elemental energy which is always present in all planes. In fact, the Zhalindor campaign retains the Positive and Negative Material Planes as well, regarding these as the sources of two more elements; each with its own set of spells. However, the relation of these six planes to the Prime Material Plane is geographical. Thus, the Positive and Negative Material Planes are envisaged as above and below the Prime Material Plane, while the four elemental planes of Fire, Air, Earth and Water are seen as being in the extreme East, North, West and South, respectively. This means that as you travel in a given direction, the spells of the elemental plane (or planes) towards which you are travelling grow more effective, while those of the opposite plane(s) grow weaker. This is a fairly complex system, in which the actual distance travelled from the centre is also taken into account, but comprehensive tables, and full details of the bonuses and penalties have already been published in **Tortured Souls**, issue 3.

Similar ideas can easily be incorporated into a system which is not using elemental planes. There will always be environments where the power of one element is stronger or weaker than the others. Depending on the School to which a Magic-User belongs, and depending on the location, he or she could receive some spell bonuses or penalties. The obvious examples are already covered in the DMG (page 57), where it indicates that Fire spells will not function underwater. However, this concept may be further developed in terms of areas which are especially rich or poor in one or other of the elements. For example, Fire spells cast in the vicinity of a particularly active volcano, might have slightly longer ranges, or durations, or even do more damage. Air spells, might have one or more of these aspects greatly reduced by being cast in "the bowels of the Earth", and so on. Great care must be taken in designing these special areas, however, and it is recommended that they be kept few and far between. Apart from any other considerations, if you vary spell effects too often, your players are never going to be able to keep up, and you will have mountains of book-keeping to do which will only slow your game down.

Artefacts and the Elements

Artefacts have always been good, if dangerous subjects around which to build campaigns. The risk, of course, lies in what will happen to your game if your players ever get their hands on "The One Ring", or whatever the item might be. Experienced DMs will know of a hundred-and-one methods of keeping their players hot in pursuit of an item, while ensuring that they never actually get hold of it; and even if they do, the risks involved in actually using it should always outweigh the advantages. At the risk of preaching to the converted, it is worth warning against using such powerful items in your game, unless you are sure you can prevent them destroying it! The Eagle Stone, as featured in the module in this issue, is an excellent example of a powerful, elemental artefact; well-designed, and unlikely to give a DM too many headaches. Items like this, associated with each of the elements can add much to an elemental system.

Whether you are using the elemental planes or not, these artefacts can even be foci, or channels, through which the magical power of each element flows into the Prime Material Plane. Imagine a scenario in which the Arch-Mage of the School of Water Magic has found the location of the Fire Focus, and is working on a means of blocking it, in order to raise the status of his Element, at the expense of the opposing one of Fire. The effect of such an action on the "equilibrium" of the universe would be catastrophic, and a campaign revolving around the players' attempts to stop it has all the high-fantasy feel of the best epic quests.

Elemental Deities

The third way of using the elemental magic in your campaign, is really just a logical extension of the second, and applies most of the foregoing ideas to Clerics and Druids. If you wish to do this, then you will obviously need some Elemental Gods.

Elemental Magic

The first problem you will run into here, is that of alignment. The Zhalindor approach is to ignore the subject altogether, but if you are used to playing the AD&D alignment system, there is no real need to abandon it. However, you must remember that, as forces or energies, the elements, and the deities linked to them, are above such considerations. Consider the reasons. If the gods of your campaign are to be taken seriously by both the players and their characters, it is necessary that they be all-powerful, all-knowing, and truly immortal. This is one good reason for not assigning them any formal attributes; they need no armour class or hit points, because no creature of this world could harm them. They have infinite strength and unlimited power, and only the nature of what they rule constrains them; a god of Fire will rarely control Water.

Because they are so powerful, it is clear that they must not be hostile toward each other, or the world would have been destroyed in their first conflict. Their powers must be balanced, equal and approximately at peace (of course, Fire and Water are opposites, and even mutually destructive on impact, but neither is dedicated to locating and destroying the other, and both still exist as they always have.) Now, if the gods have alignments, if truly good and truly evil gods exist, they will not endure each other's existence. But the elements, like any force of nature, unite both positive and negative aspects in themselves. Without Fire, civilisation could barely exist, and yet Fire is the great destroyer. And what force could be more ambivalent than the life-giving, life-taking sea?

The Nature of the Gods

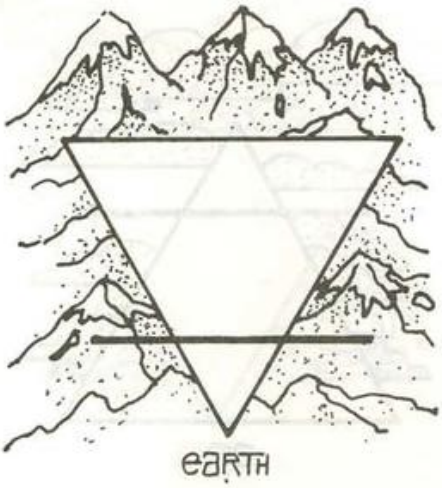
There should be one god for each element. They are not hostile either to each other or to each other's followers. Each may be worshipped by any creature, irrespective of race or alignment, for their "faces" are legion, and every worshipper may see them differently. Since they encompass opposites, good characters and evil ones may worship the same god, even they pray at different times, and call them different names. Indeed, for all that I have said about Fire and Water being the "Father and Mother of the Universe", the gods should not be limited in gender any more than in alignment; certain cultures may associate them with one particular sex, but certain of their aspects will be of the opposite gender, or both, or none.

The elemental gods will rarely take an active or direct hand in mortal concerns, apart from giving spells to their clerics and occasionally answering prayers. They are all-powerful, non-corporeal beings, but, once in a while, one aspect of a god may take an apparent physical form, and walk upon the earth, although even then, they are completely immune to harm.

Religion

To develop a 'real' and believable religion within a campaign, it must always be remembered that the gods are real and the people know it. One should not lightly swear an oath to the gods, unless it can be honoured, for the wrath and retribution of the gods will be swift and merciless.

Elemental deities would not "demand" worship. A religion would develop rather, as an extension of man's natural inclination to worship the divine. Some people may never perform an act of formal worship in their lives, but they too are aware of the existence of the gods. When the gods are clearly real,



and the clerics raise the dead, there can be no atheists.

All clerics, whether they be adventurers or simple parish priests who bless the crops, perform marriages and so on, must be sincere in their beliefs, because the gods know the truth of their oaths of service. These constraints will also apply to those weilding secular power (Kings, judges, knights, and so on); they may be mistaken or misled, but they must be true to their vows.

Details of religions will, of course, vary from culture to culture, but there is no need to depart too far from the standard functions one would expect a religion to fulfil. In this respect, the "new" clerical **ceremony** spells as published in **Dragon** 58, **Imagine** 20 and now Unearthed Arcana, are especially useful. Whatever the nature and size of a community, priests will always be needed to oversee certain rituals at times of birth, marriage and death. And of course, people might turn to a cleric to ask for a blessing on the spring-time sowing, or the launching of a fishing boat. Belief will not dominate their life and actions, but it will always be present, because they know the gods are real.

When designing your own deities, it is as well to avoid the use of standard god-figures. It is all too easy to treat the god of Earth as Mother Nature, the fertility goddess; or to make the god of Fire the god of the Sun. If you follow these well-worn patterns, the system is likely to degenerate into monotony for both DM and players, unless the DM has a complete grasp of how the elements work, what opposed natures they represent, and how to make these facts "real" to the players.

The God of Fire

The Fire God might be worshipped as a Lion, a Griffon, or even a Dragon. The deity could be revered as patron of smiths and other fire-using craftsmen. In many ways this god can be seen as the god of civilization. In his malignant aspect, he is god of the volcano and the forest-fire, the burning desert sun, and the bringer of droughts.

If you wish to reflect different cultures in your campaign, there are various Fire-based religions from which you can draw inspiration. The Zoroastrians of ancient Persia are the best-known example. They regarded fire as a power for good. It was the symbol of Ormuzd, the God of Light, who held back the forces of darkness, controlled by the evil Ahriman. In Chinese philosophy, Fire is equatable with the *yang* or Male Principle of the Universe. It has similarities with the medieval alchemists' conception of sulphur, as well as the Hindu *Guna*, Rajas. The word Guna is untranslatable, unfortunately. It is not quite an element, a quality, a form of energy, a phase or a potential; all these ideas enter into it, and like the elements, all the qualities or properties of anyone or anything may be ascribed to one or more of these Gunas. Rajas is energy, excitement, fire, brilliance and restlessness.

The God of Water

The Water deity has close links with the moon, and the reflective, passive and meditative sides of this element would probably not produce many adventuring clerics. This god might be worshipped as the goddess of love and the arts, yet she would also have the power of the Tsunami, and a wrath to match. For the Tolkien fans amongst you, Ulmo (another of the Valar from the Silmarillion) makes an excellent Water deity. Somewhat detached from the other gods, he still has an ear in most parts of the world — from the fast-flowing mountain stream to the oceans' deeps.

Water is the Western counterpart of the Chinese *ying* or Female Principle, and is equatable with the Hindu Guna, Sattvas, which means calm, lucidity and balance. The alchemical equivalent would be Mercury.

The God of Air

I have already cited a good example of an Air deity, but there is no reason why you should stick to the stereo-typed images of the Lord of Winds and Eagles. The God of Air could as easily be a Thor-variant, God of Thunder and

Elemental Magic

Storms; or he might be the Lord of Magic, Master of Cunning and Thieves, with a vindictive, malicious streak.

Air too can be equated with one of the Hindu Gunas, Tamas, which can be translated as 'slothful darkness'. Its alchemical equivalent is Salt.

The God of Earth

The Earth God, should indeed have the closest links of all with the Prime Material Plane. Certainly, the power of Nature, of birth and death should be the domain of this god, but the element's darker side makes for a terrible Lord of the Underworld, and Master of the Undead. Slow to anger, but terrible when roused, should be the Earth God's nature — let all creatures fear the earthquake!

Elemental Beings

If you adopt the above ideas, you will still need to find a place for these powerful creatures in the overall scheme of things. You might like to treat straightforward elementals as servants of their respective deities, or perhaps they are simply incarnations of the elements, existing in those locations where one of the elements is particularly strong, and summonable by the appropriate spell.

Para-elementals (see Monster Manual II) should be treated differently. In fact, it might be easier if you did not include such creatures in an elemental-based campaign, or called them by some other name, at least. The idea of a creature combining two elements in a third, new form plainly contradicts all that I have already said about the nature of the elements. However, the ancients themselves did, in fact, envisage each element has having 'aspects' which correspond to the other three. Thus, they would talk of the Firey part of Fire, the Watery part of Fire, the Airy part of Fire, the Earthy part of Fire, and so on.

The various aspects of each of the elements, provide an ideal rationale for the existence of para-elementals, provided that they are treated as different forms of four 'pure' elementals. Using this system, there would be no less than sixteen various types of elemental, and although the AD&D monster books provide us with nine (four elementals; four para-elementals; and one quasi-elemental) there is still room to design another seven.

Each aspect of each element has reflections in various characteristics of human nature; moods, if you like. The connections between these characteristics and the relevant para-elementals are slim, but I have summarized them here for the sake of completeness.

The various new para-elementals are not given here with full stats, because of the space that would take, but each should be comparable to those listed in MMII, with appropriate powers and abilites.

The Four Aspects of Fire

Fire of Fire: Pure fire produces impetuosity and destructiveness. Its elemental form is that of the 'ordinary' Fire elemental.

Water of Fire: This is the producer of adaptability, constant energy and calm authority. The incarnation of this aspect of Fire needs a new creature, the Steam para-elemental.

Air of Fire: This is the motivator behind swiftness, courage, violence and pride. The "quasi-elemental, Lightning" is an ideal incarnation of these qualities.

Earth of Fire: This produces ambitiousness, implacability and enthusiasm. To provide an embodiment of this, you could either design a new Ash para-elemental, or you might like to use the elemental Grue, Harginn, described on page 73 of Monster Manual II.

The Four Aspects of Water

Fire of Water: This is the swift, passionate attack of rain and springs or, more intimately, water's power of solution. In human nature this aspect of Water manifests itself in a graceful, passive dilettantism at best, and in sensuality and laziness at worst. A para-elemental based on this aspect might well be one of Acid.

Water of Water: Pure Water is, in abstract terms, passivity and reflection. In human nature this aspect will produce someone with a dreamy, detached outlook on life. This aspect, of course, is manifested in an 'ordinary' Water elemental.

Air of Water: This represents Water's elasticity and volatility. Someone dominated by this aspect of Water will be intensely secretive; appearing calm and imperturbable on the surface, but boiling with passion inside. A Mist para-elemental would seem to be the ideal incarnation of this side of Water.

Earth of Water: This is the faculty of crystallisation. In human nature, this aspect is the source of gentleness, kindness and tenderness. You could either design a new para-elemental of Mercury (or Metal), or use the Varrdig from MMII (see Grue).

The Four Aspects of Air

Fire of Air: This is the force behind the wind and the the storm, and the idea of attack. This is the aspect of Air behind such human characteristics as courage, skill and subtlety, and is embodied in the Smoke para-elemental.

Water of Air: This is the source of Air's power of transmission. This aspect of Air would be reflected by someone who was intensely perceptive, and an intense individualist. Such a person might also be cruel, deceitful and unreliable. The Ice para-elemental is the embodiment of this aspect.

Air of Air: Pure Air represents the purely intellectual side of the mind. It is embodied in an 'ordinary' Air elemental.

Earth of Air: This is the aspect which brings about the materialization of an idea, the fixation of the volatile. A character born of this aspect would be shrewd, aggressive and would show much practical wisdom in the management of material affairs. As the embodiment of this side of Air, you could either design a Light para-elemental, or use the Ildriss Grue from MMII.

The Four Aspects of Earth

Fire of Earth: This aspect obviously controls such phenomena as earthquakes and volcanoes. In human nature, it produces the dull, slow types who are preoccupied with material things; labourious and patient, but with little intellectual grasp of even the things which concern them most closely. The Magma para-elemental in MMII is ideally suited as the embodiment of this aspect.

Water of Earth: This is clearly passivity in its best sense. People imbued with this aspect are ambitious, but only in useful directions. They possess immense funds of affection, kindness and greatness of heart. They are not intellectual and not particularly intelligent, but instinct and intuition are more than adequate to their needs. This aspect of Earth is best embodied in the Ooze para-elemental from MMII.

Air of Earth: This is Earth become intelligible; it is the side which flowers and bears fruit. In people, it produces those who are energetic, enduring, competent, ingenious, thoughtful and trust-worthy. As the embodiment of this aspect of Earth, you could either devise a Dust para-elemental, or use the Chaggrin Grue from MMII.

Earth of Earth: Pure Earth is the element in all its various qualities as described at the beginning of this article. It is, of course, embodied in an 'ordinary' Earth elemental.

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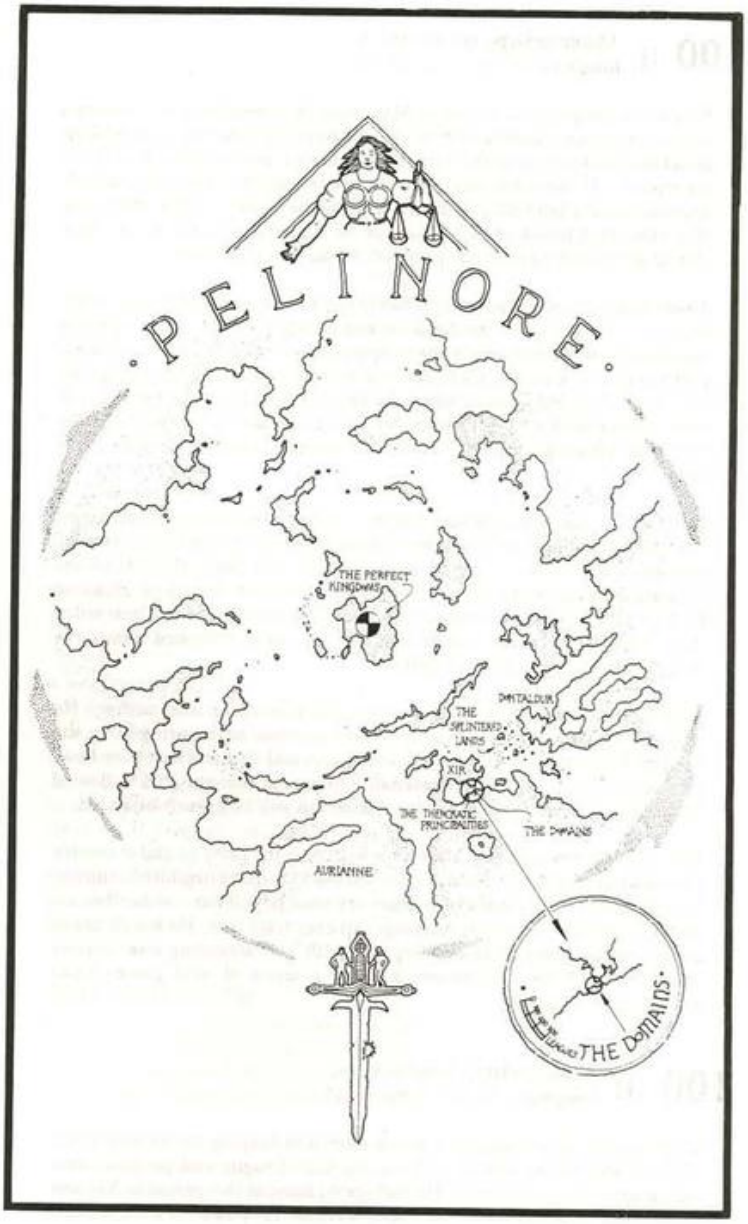
PELINORE

A World In The Making

Carrying on right from where we left off, welcome back to **Pelinore**, the Campaign World that was started way back in **IMAGINE** magazine, #17. Since then, a great deal of information has been published about this adventurers' milieu; one of the most popular features in a gaming magazine since **Nic Novice** and **Thrud the Barbarian**.

So, it seemed only fair and right that Pelinore should follow the rest of us out of the door of the Mill after *that* day, and the **GameMaster** will be developing the world much in the same way as before.

One thing that does need to be said before we get on with the business of providing new material for this campaign world is that Pelinore is a campaign generated by its players and DMs, wherever and whoever they may be. **GameMaster Publications** will be looking for contributions from its readers, and for suggestions and comments from anyone who has played in the world. Drop us a line, and let's see what ideas you have.



Exploring Pelinore

If you've been with us for a while, you'll be aware of how Pelinore is designed to grow in much the same way as a normal campaign — from the centre out. If you haven't been reading **IMAGINE** every month for the last year or so, then it's going to be a bit frustrating for you at first, unless you can get hold of the various back issues of that late and much-lamented magazine. Pelinore has been developing at three levels. At the first level there is a complete home-base, the sprawling edifice of the City League. This great city-state is the place where adventurers rest between dungeon forays, and where they find plenty of new challenges waiting for them. Beyond the city lies the County of Cerwyn, a settled land bordered by many wild and unfriendly places, where dungeons and towers, foul wizards and evil humanoids run riot. And finally, there is the rest of Pelinore, a world carving itself out from the very essence of Law and Chaos, where there is great danger and great reward for the bravest adventurers — and plenty of nasty ways to meet your demise if you fall short.

Over the next few months (and however much longer we keep this lunacy up!), we'll be publishing more ideas and adventures for Pelinore, and encouraging you to write in and say "publish a Pelinore Special or we'll come round and set fire to your house." You can use these ideas in the scenarios that occupy the central spaces in the GameMaster — or you can carry on developing the most comprehensive fantasy setting for the D&D game you're ever likely to find.

And this issue's package of goodies is:

Masterion - the perennial enemy; a bad guy to run into again and again ....
Making a gp or two; a quick guide to the economics of the Domains, and how it might affect your characters.
The Ranger Battalion; the scourge of the hillmen.

Masterion — an enemy for life.

Every campaign needs one. If your characters always thrash the living daylights out of their enemies, you don't know what you're missing. Wouldn't you sooner have them trembling in their boots, wondering when they'll run into their most dangerous foe again?

On this page and the next, we present the career of the Elven genius Masterion, a fighter and mage, a man who can be both good or bad, lawful or chaotic — depending on who has caused him the most trouble recently. When Masterion becomes your party's enemy, you've got a lifetime of trouble.

Masterion's career is presented as it would progress if the player-characters didn't tangle with him. When you introduce Masterion, use the notes from his current level and all the previous levels to create a life history for him. From then on, the gaps in time between the various levels will be largely filled in by your players as they interact with him.

The key fact to remember is that Masterion can never be too difficult to kill. He should always be one or two levels above the best the party has to offer, and supplied with a liberal number of henchmen to act as cannon fodder when the **fireballs** start flying. Most of all, remember this guy is *smart*.

100 i **Masterion**; M; E3/F2-MU2; *alignment to oppose that of party*
longbow +1; AC 3; hp 12/14

E	
S	16
I	19
W	15
D	13
C	12
Ch	17

□ On first meeting the party, Masterion will just have left the employ of the Countess Flavia of Cerwyn, having been a junior officer in her army for 5 years. By elven standards, Masterion is a youngster still, but has learned a lot as a veteran, fighting wars against bandits and the tribes in the Sarpath Mountains. His ambition now is to lead an adventuring band of his own, and the first contact the party should have with him will be as a competitor for a job. Because he demands a ridiculous sum of money, Masterion will not get it, and you know who gets the blame for that....

Masterion will shadow the party to the site of their next adventure, looking for a chance to spring a sudden ambush. He will hit and run, firing two arrows at unarmoured opponents, and will then hide in the underbrush or in a shadowy place, or better still get right away from the party as quickly as possible. If he can, he will try to seal the party's fate by following them into the dungeon or whatever, and **wizard lock** a door behind them. Satisfied that his work is done, he will leave, convinced that the player characters will be slain....

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100 ii Masterion; E6/F5-MU4; longbow +1; AC 1; hp 24/30

□ When next the party comes across Masterion, this should be preceeded by a series of rumours about a fearless elven adventurer who has gone looking for a fabulous treasure in the Sarpath Mountains, and has been missing for six months. If the party expresses an interest in the story, they will be approached at a later date by a man who claims to have a copy of the map that Masterion followed. This map can be whatever the DM thinks fit; it should serve only to send the party off on their next adventure.

Masterion met with an accident while trying to follow the other copy of the map, and his group of mercenaries and treasure-seekers were virtually annihilated by barbarians in the Sarpath Mountains. By means of some pretty impressive magic, Masterion will manage to persuade the barbarians not to have him killed, and during the next six months rise to a position of some power within their group. He could not leave, however, for the barbarian leader has his spell book, and various other treasures he holds dear.

Even as the player-characters attempt to find the treasure themselves, Masterion will finally persuade the barbarians to 'elect' him Chief, after the previous post-holder is found poisoned. He will reach the site of the treasure after the party, and will find only that which they miss. Heading back to the City League to collect other of his belongings, he will hear tell of the party's exploits, and will be able to work out who robbed him of the prize he thought was his by rights.

His first reaction will be to challenge the party through an intermediary. He will send the only remaining member of his previous adventuring party, the halfling Robnar, to see the player characters and demand that they hand over all his loot. It's not unreasonable to expect that the PCs will send Robnar away with a flea in his ear; Masterion will be gravely offended.

Over the next few months, Masterion will cause the party no end of trouble through intermediaries. He will cover his tracks well; having hired someone to steal money from the party's homes or rooms he will move to another inn himself, so that none of his hirelings can ever trace him. He has plenty of money, and will make life a misery for the PCs by arranging assassination attempts, robberies, frame-ups and for a series of wild goose-chases involving fake maps, etc.

100 iii Masterion; E9/F5-MU6; longbow +3; AC -1; hp 36/45

□ Even Masterion's resources will not stretch to keeping the PCs occupied forever. He will be forced to leave the City League and perform some adventuring acts of his own. He will spend most of this period in Xir, and will restore much of his wealth, and increase his power to a frightening degree.

At a given point, Masterion will decide that the time has come to offer a fresh challenge to his enemies. He will build a great tower on one of the Xir Islands, and will stock it with a host of unpleasant traps and monsters. He himself will be at the top, with a **teleport** ready if things have gone badly, and an **earthquake** to bring the whole tower down after he has gone....

100 iv Lord Masterion; E10/F5-MU9; wand of fireballs/fire; AC -1; hp 40/56

□ Still causing the party as much trouble as he can by sending hirelings after them, Masterion will by now have consolidated his power, and will be nearly capable of throwing the weight of an entire country at the player characters. He will have achieved the rank of High Councillor to the King of Dontaldor, a sprawling Kingdom near the Domains. His power within this resourceful Kingdom will be second only to the King himself; and since he will have used his charm and grace to woo and marry the King's sister, he will be in line to take over the country.

Using his most trusted retainers (including Robnar the Halfling, who has followed him throughout his career), Masterion will arrange for the deaths of the King's children, making it look as though they were killed by foreign adventurers — possibly engineering it to look like the deed was done by the player characters themselves. Now, with the King's permission, he will create an organisation of 'dedicated' professional killers of all classes, bounty hunters with the task of hunting down and killing adventurers all over Pelinore. Their symbol will be a rose, dripping blood. The player characters will start meeting agents of this group wherever they go.

100 v King Masterion; E10/F5-MU11; rod of dominion/rulership; AC -5; hp 40/68

□ From this moment on, Masterion will hunt the player characters without cease, regardless of expense or risk. Eventually, in circumstances that seem to show him to be entirely blameless, Masterion will become King of Dontaldor, and the resources of this great Kingdom will be his to command. His actions to secure the final defeat of the PCs will depend on how they have progressed by this time. If they are still active adventurers, he will pour fantastic wealth into the Order of the Red Rose. Different branches of this hydra-like organisation will spring up; The Assassins of the Blood, The High Rose Order of Chivalric Knights, The Rose Cabal, The Holy Order of the Infamous Death. Within these groups, high-level thieves, fighters, magic-users and clerics will operate against all adventurers, and against the PCs in particular. The DM should leave traces of the Red Rose at each location the PCs visit while adventuring. Eventually, to rid themselves of this menace, they will have to go to Dontaldor itself, and end the feud once and for all.

If the PCs become nobles or monarchs in their own right, Masterion will use a much more direct approach. He will declare war on the PCs and their dependants, and the host of Dontaldor will arrive at the gates of their capitals, in numbers almost beyond counting. The final reckoning with Masterion will probably cost the PCs everything they have, and will certainly leave Dontaldor ruined. On that last battlefield, the climax will undoubtably be a challenge to solo combat from the Enemy himself, a fitting finale to a long war.

Masterion's Power — Spells and Items

	D&D Spells	AD&D Spells	Magical Items
i	sleep, magic missile, wizard lock	sleep, magic missile, wizard lock	longbow +1, potion of speed
ii	invisibility, fireball protection from normal missiles	invisibility, shield	(- potion), ring of fire resistance
iii	shield, web, dispel magic, ice storm, polymorph others, teleport	charm person, web, fireball, dispel magic	(- longbow), longbow +3, scroll teleport ring of protection +2
iv	polymorph self, flesh to stone	protection from normal missiles, polymorph other, polymorph self, wall of force	(- scroll), sword +2, wand of fireballs
v		scare, haste, ice storm, teleport, passwall	rod of rulership

Spells are those normally memorised. Each phase lists spells added to those above.

IT'S A LIVING

The economics of life in the City League, Cerwyn and the Domains

This article will show how some NPCs make their living in the City League and the lands beyond. DMs should find this useful in two ways. First, it will serve as an indication of the level of income and expenditure of various kinds of NPCs, which in turn should help the DM decide how to react when money is being discussed with a player-character. Second, it will help the DM at those times in the campaign when the PCs want to start earning money from other sources than the nearest underground cannon fodder. A Thief who, through good fortune, ended up owning a locksmith shop, might only be interested in how much can be earned through burglaries of his customers — but the DM should also try to keep tabs on the expenses and earnings of the 'front'.

The following are examples of various levels of Pelinorean society. Some are based on City League or Cerwyn characters already published; the DM should be aware that much alteration and variation is possible.

One particular use for this information concerns the old question of bribes or paying for information or services, or what an NPC might offer the party to do a job. Assuming every NPC asks the same question when confronted with a PC bearing silver — "what's in it for me?" — the bribe must be worthwhile. Thus the handful it takes to get a peasant to tell everything about life in his lord's house isn't going to mean a thing to a Guard Captain or a Chandler.

THE PEASANT

The lifeblood of Pelinorean life, but, of course, the most underprivileged and impoverished. Woe betide the adventurer who ends up having to scratch a living — no matter for how short a time — as a peasant or labourer.

INCOME: Not a lot. Some rural peasants might never see any coin that isn't copper-coloured in their lives. Farmers exist at subsistence level, tied to a lord who takes most of the produce of that individual as payment for rent, protection and other 'dues'. On good land, or in mild times, there might be a surplus of grain; other bonuses might come from snaring a rabbit or fox so that the pelt can fetch 1-4gp, or from some skill, like brewing or weaving, that can be sold to others in the community. Of course, in bad years, peasants either scrape through or die.... There are very few alternatives to this style of life for the poor and untrained; deckhand on a ship for 2gp/month and enough food to keep body and soul together, or labouring on some building works or highway for a meal and a copper piece a day.

EXPENDITURE: Few peasants face much expenditure paid in coin; some taxes, the rare luxury of a feast or a new household item. Mostly, the peasant pays through service, working the lord's demesne. If lucky, he or she might — over years or even generations — save enough to take the first step out of the rut. Two dozen chickens for a gold piece, or a cow for 10 — maybe even a cart and mule for 50gp if things have really gone well over 4-5 years. But a one room farm and a few acres cost about 2,500gp in Cerwyn, so once the cow stops giving milk and the mule dies, the peasant will be back to square one. Perhaps that's why so many of them become adventurers?

QUICK RECKONER: *Annual Income 5-40gp, Expenditure 10-30gp*

LOWER GUILDSMAN/TRADESMAN

The first step up the social ladder; a million miles away from what 99% of peasants and labourers can expect. Basically, junior guildspersons have one or two things going for them. Maybe they actually own (or rent) a wagon and a few horses (270-360gp), and can ship goods along safe roads, perhaps earning 6sp a day for each passenger, or 1% of the value of the cargo carried. More likely, this class of person rents a small shop or a market stall, to sell non-specialised goods to townspeople. Running the business with the family means that everything sold is money in your pocket, but it's a full-time job, and the margins are small. A junior craftsman, able to produce and sell something like a lantern, or work a backpack out of scrap leather, would do better.

INCOME: Compared to the peasant, this group makes money hand-over-fist. A travelling merchant, riverboatman or pedlar would be active nearly every day of the year — keeping well away from the City League on Festival Days — selling the goods that peasants and lower-level guildsfolk require; pots and pans, rope, sacks, tools, lanterns, oil. Most will be pretty poor quality stuff, but when you're selling to people who think silver coins are wonderful things, you have to cut corners. Even so, a small travelling pedlar ought to be able to make 2-5gp a day in rural areas, and maybe 11-20gp in a city like High Lygol or T'League. Add that up, and a small business could make 300gp or more a month. Regular calls, and markets for better quality materials — or running expensive, illegal or dangerous cargoes — would carry even better pay.

EXPENDITURE: Of course, being a small trader costs a lot more too. The goods you transport, or those you sell but don't make yourself, carry little margin for profit. A pair of 2gp boots will have been bought for 15sp; a mirror will cost 7-8gp from the manufacturer, to sell at 10gp. Therefore, 300gp of goods sold in a month will cost 220-240gp. The real profit comes from goods you make yourself, from cheap materials. Most pedlars will have at least one such line; ale, candles, leather-work, cloth, wooden boxes.... If the raw materials are cheap, all that matters is the time it takes to make the item.

But, although you can cut the costs of the goods, there are still the overheads. First, taxes. You can't afford the time to work off your obligations in service, so taxes have to be paid in hard cash. It might only be 1-3gp a year to pay the Poll Tax to the treasury of Cerwyn or the League, but there will be district taxes, sales taxes, road tolls — not to mention 'unofficial' tax collectors at the gates to most cities.... Then there are your living expenses. Out on the road you will have to pay 2-5sp a day to keep yourself fed and watered and 1sp a day for stabling or for mooring charges; renting a stall in a town market and paying for your upkeep could be 1gp a day. Add Guild dues, donations to religious groups and the like, and that could make the total overheads 10-25gp a month in the countryside and 20-40gp in town.

A well-placed merchant with a good skill could still be quite comfortably off, and a small pedlar could have a surplus of 100gp at the end of a year. But the final item of expenditure is what keeps this class from really taking off — unless the gods are smiling on a chosen individual. If the boat is lost or ruined, that's 2,000gp and three months' trading down the river; if the shop burns down or is looted, that will be 3,000gp, all the stock, and four or five months' trading out the door. Horses get sick, carts lose wheels, bandits get greedy....

QUICK RECKONER:	*Income (pa)*	*Expenditure*
Town Trader	*4200-7200gp*	*3200-6000gp*
Rural Trader	*750-1800gp*	*700-1550gp*

THE SOLDIER

Not everyone is cut out for commerce, and it's unlikely that many PCs will fancy the time involved in running a business. The best reserve occupation for a between-adventures fighter or thief has to be service in some arms-bearing organisation. This covers a multitude of possibilities, of course.

INCOME: At the low end of the scale, a character might find work as a bouncer, night-watchman or bodyguard. Employers tend to look on bravoes relying on the might of their sword-arm as a cheap resource, and pay accordingly, but it means a roof over your head, cheap meals, and a few silver coins to stand a round in the Five Ferrets. Of course, if times are hard, every peasant and his brother will be chasing those self-same jobs.

Coming up-market, there is steady work in the lower ranks of the military forces of all the Domains, and some useful opportunities in the Punctillan, Town/District/Guild/Religious Militias, and what-have-you. Assuming you get in, you'll get warm clothes, a bed, a few square meals and 1-5gp a month — standard pay from your employers. Anything you can make on top — looting, protection scams, or as an honest bonus for active service — is all yours.

Life in the cavalry or missile troops is better than for foot-sloggers. Beyond NCO there will tend to be a halt in the career of the adventurer-soldier or honest professional; the nobility hog all the interesting ranks for themselves.

EXPENDITURE: One of the real joys of the military is that there is precious little in the way of outgoings. For the lower ranks, equipment, weapons, food, quarters and day outings to neighbouring castles are all thrown in. NCOs are expected to buy their own equipment, but that has to be the wisest investment of all. How many town guards have you ever seen who wore anything better than chain mail? So, initially you'll have to pay out for better armour, weapons — a horse or three if you're in the cavalry. You'll pay for better rations, quarters and other perquisites as you advance through the ranks. But, even allowing for replacing all your gear every year, throwing 2gp a night away on food and drink, lodging in a small villa at 30gp a week, and buying a fully-armoured warhorse every year, you can't run up that big a bill.

QUICK RECKONER:	*Income (pa)*	*Expenditure*
Militiaman	*12gp*	*0gp*
Light Cavalryman	*120gp*	*0gp*
NCO	*120-300gp*	*0-120gp*

Next Issue: Officers, Rich Merchants and the Nobility

The Ranger Battalion

High in the mountains of the Sarpath range, near the source of the River Blackwater, is a small, fortified building. This building is perched on a hillside, jutting out from the rock, and seems inaccessible. From its narrow windows, there is a fantastic view over the Blackwater Valley, and over two other valleys. In a grim wilderness such as the Sarpath Mountains, this place is obviously built to survive the greatest dangers.

This fortress is known as Fastrock, the home of the Ranger Battalion. Fifty years ago, a trader and philanthropist named Guillon, left a sizeable fortune in his will. One of the stipulations was that a series of forts should be built through the Sarpath Mountains to link up with cities far beyond, and that these forts should be manned by a group of the bravest fighting men and women, who would open a trade route, and keep it open.

However, Guillon's deams were bigger than his fortune. By the time one fort had been built, and manned with the required number of heroes, the fortune was spent. Of course, the executors hadn't helped by gambling away most of it on some chariot races at the Arena in the City League....

But there is a particular brand of hero who will set about a dangerous and deadly task, even if it is utterly futile. And so, the Ranger Battalion lives on. 12 men and 5 women, dedicated to the eradication of all chaotic life in the Mountains, and living a perilous life right in the midst of their enemies. For a group of adventurers, looking for support on some quest in the highlands, they might be a great help. Then again, they might be the worst liability....

Fastrock

One reason that Guillon's fortune was spent so rapidly was that the first fort, Fastrock, cost a sum beyond belief. The fort has many magical protections, not the least of which is that it has no normal entrance. Instead, there is a space below the fort on the valley floor which marks the bottom of a levitation column. One mounted figure at a time can be levitated up into the fort through a space in the floor, provided that both horse and rider are wearing Ranger amulets. Within the fort there are stables, barracks and various rooms designed for defence, that can fire all manner of magical spells (**fireballs** and **webs** in the main), missiles and other defence materials (boiling oil, rocks, that sort of thing) onto the mountain face or into any of the valleys below.

Permanent **anti-magic spheres** surround the fort, and the Rangers themselves keep a vigilant watch, aided by a complicated system of alarms and **magic mouths**. Clearly, if someone were able to **disintegrate** the mountain, the fort would be destroyed, but otherwise....

The Rangers

The dedicated members of the Ranger Battalion number 17, lead by Coronev the Immortal, a legend-laden figure who most of the PCs will have heard of in connection with a whole host of seemingly-impossible escapades. When the money ran out after the Battalion moved into Fastrock, it was he who persuaded the others to stay on, and try to fufill the duty they had been given. The Rangers obey Coronev without question, even though there is no real reward in it for them, and only death as a long-term prospect. Fifteen years ago there were 55 fighters here; despite having attracted an average of 5 new recruits a year, Coronev has seen his force whittled away.

RB1 **Coronev the Immortal**; M; F7/R6; L/LG; **longsword +1**; AC 4; hp 50

H
S 18[30] □ *Tall, noble-looking, thin moustache; only wears armour when on a 'mission', otherwise wears simple working clothes*
I 13
W 18 □ *Commander-in-chief of Ranger Battalion*
D 12 □ *Proud of military achievements, has austere lifestyle; glorifies combat and abhors cowards.*
C 16
Ch 17 □ *Has contacts in most cities. Gets supplies and recruits from High Lygol, the City League and Xir, and visits old army friends there.*

RB2 **Levann-Cryft**; M; F6/R5; L/LG; **longbow +2, broadsword +1**; AC 2; hp 39

H
S 18[78] □ *Very tall and muscular, scarred face, only one finger on left hand; wears leather armour off-duty, and plate outside*
I 17
W 14 □ *Chief-of-Staff, Ranger Battalion*
D 14 □ *Cynical, no-prisoners-taken sort of fighter; unfriendly to all*
C 16 □ *"Today's friends are just tomorrow's casualties"*
Ch 9

RB3 **Merlen the Grey**; F; F5/R4; L/LG; **battleaxe +1**; AC 2; hp 33

H
S 16 □ *Large, powerful and robust woman, with short grey hair; rarely unarmoured, wears gaudy jewellery*
I 14
W 14 □ *Adjutant, ranger Battalion*
D 9 □ *Competitive, fierce; soft spot for horses; slight trace of vanity in her devotion towards ornamentation*
C 16
Ch 10 □ *Has surviving family in Tirhalter; most women members of the battalion treat her with proper deference; several innkeepers in the City League know her by sight*

RB4-17 The remaining members of the battalion are not rangers at all, but all potentially could be (ie, they are all strong, intelligent, wise and robust enough); they are currently F1-3, hp 7-24, AC 3-4. Were anything to happen to one of the leaders of the battalion, training would be offered to the most likely candidate among the 'other ranks' to take them to R1. The most likely to be so honoured at the moment is **Grevian of Thale**, the only male F3. **Lorsalla** and **Merrivia Lortes** offer the only competition. The F2s are **Prethen**, **Long Petres**, **Blandar Bluecloak**, and **Krepkes di Anthana**, while the junior members of the battalion are **Grevvann**, **Maks of Borth**, **Maks Redhair**, **Clerthana di Lystrum**, **Broos**, **Knerta of Twin Cross**, and **Eglannis**. There's not a lot to choose between any of them; they all have that same detached military air, and a fatalistic view of the future. They never question orders, fight with courage and a disregard for danger, and own nothing except a reputation. Two are worth some additional comment; Clerthana is a distant relative of the Countess Flavia of Cerwyn, while Eglannis is the son of the merchant Evrahann, a Borthite.

Using the Ranger Battalion

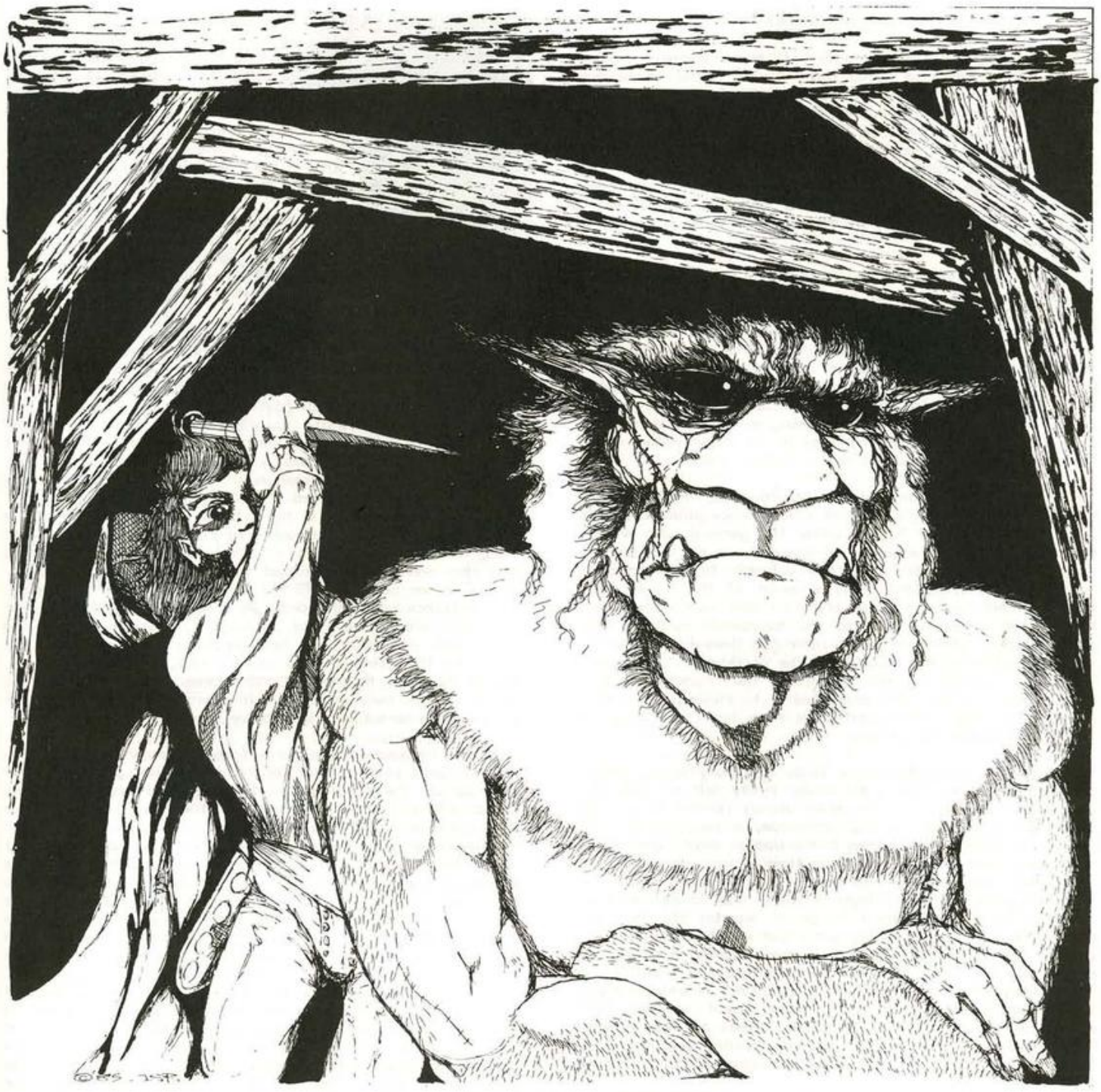
The Battalion is designed to allow a Pelinore DM to introduce a kind of 'Seventh Cavalry' element to adventures in the Sarpath Mountains. The PCs will meet the Rangers either through discovering their mountain fortress, or through seeing the Battalion in action. The normal activity of the Battalion is to journey out from their bastion (leaving three or four behind), and ride until they encounter some chaotic or evil creatures, which they will attempt to slay. Only the most horrendous losses (80% or more killed or wounded), will deter them in combat, otherwise they charge their opponents frontally and fight to the finish.

The Battalion will be prepared to offer a 'rescue service' to PCs, whereby they will attack a location at a predetermined time. This kind of help could be invaluable. However, Coronev is a man quite prepared to use his judgement in matters like this, and the party might find that the Battalion launches its attack just as the thieves are sneaking into the room full of sleeping guards....

Each DM must decide how strong to make the battalion, against the needs of individual campaigns, but *in extremis* the battalion can possess much portable hardware. In particular, Coronev could fly into action on some winged beast, with magical horns blasting out *Ride of the Valkyries*, and with a six-barrelled **rod of magic missiles** blowing the terrain to pieces. Don't be afraid to portray the Battalion in a complete over-the-top manner. This is one time when the NPCs must be far grosser than anything the PCs can muster.

A Flight of Eagles

by Simon Forrest



The Flight of Eagles is a scenario for the D&D and AD&D game systems. It is designed for a party of 4-7 players with characters of between 4th and 7th level and a total of about 30 levels - that is to say, the higher the level of the characters, the fewer of them there should be. The party should consist of at least one of each of the major character classes (cleric, fighter, magic-user and thief) although it is possible that these could occur as multi-classed characters. The game can either be played as a one-off adventure or as part of a campaign and notes are included to allow you to incorporate it into the Zhalindor or Pelinore campaigns (from Tortured Souls! or Imagine respectively). It is assumed that the PCs have a reasonable number of relatively weak magic items (potions, +1 or +2 weapons, etc) and a good selection of spells; if not, you may have to intervene to alter the number available.

The action of this scenario is based outside the borders of a small human kingdom at the edge of the wilderness. It concerns the attempts of the adventurers to locate and recover an old magical artifact known as the Eagle Stone. However, when they arrive at the ruined temple in which the Stone is meant to rest, the job is not quite so easy as they were led to believe. They are not the only ones who wish to possess the Stone, and it is not at all clear exactly who is the rightful owner of the Stone.

If you are playing this scenario as a one-off adventure, or if you intend to use it in your own campaign, you should read the next section. If, however, you are going to use **The Flight of Eagles** as part of either the Zhalindor or Pelinore campaigns, you may wish to read the sections on those campaigns (at the end) before continuing.

BACKGROUND

In recent centuries the lands of the southern border kingdoms have changed hands many times. When ambitious warrior kings come to the throne there is often an expansion into the unclaimed wilderness lands occupied only by the humanoid tribes or into the lands of weaker kingdoms that are not prepared to die for a few square miles of scrubland. Then, at other times, the borders retreat again as the humanoids forget their perennial bickering feuds and band together to regain their lost lands, only to fall on each other once more as soon as the common enemy has been defeated.

So it has been with the small kingdom of Yssaria, poised between its more powerful neighbours to the north and the goblin tribes of the foothills. Every few decades the Yssarians attempt to conquer new lands for farming or gain control of a vital resource, and they are currently beginning to prepare for another push south. It was not so long ago that they ruled over these lands, farming the better soils and mining for base metals in the hills, but an attack by the goblin hordes of Moughan the Hairless at a time when they were also troubled in the north pushed them back to their old border along the Uidas river.

Their most southerly outpost was the town of Athlos, a small mining community at the base of a vast rocky pillar known to the humans as Mount Sandar (after the general who overran the area). Though the seams of copper were not particularly rich, the mountain was politically valuable to the Yssarians as it was the traditional rallying point of the tribes when they intended to head north and raid into human territory. It also had mystical value to the humanoids as Quet, the great petrified stump on which their god Ilneval sat when he was contemplating the invasion of the northlands. Once they had taken control of the mountain, the Yssarians cut a temple into the rock and dedicated it to Heslor, a wrathful deity of fire who would watch over their lands and keep the unbelieving humanoids at bay.

The Yssarians controlled these lands for many years, mining slowly into the mountain, but never really felt at ease this deep into the foothills. The town always seemed to be only a temporary addition to the landscape, a constant flow of newcomers making their homes in the wooden shacks and houses but rarely ever staying for more than a few months. And eventually, when word had reached the tribes that the Yssarians were having to fight a costly war to defend their northern borders, the great hobgoblin warrior Moughan the Hairless brought an avenging army out of the mountains to destroy the town and send the humans fleeing back to the north. By the time that Moughan's forces had reached the River Uidas, their coherence and motivation had weakened and the different races and clans went about staking their claims to the new lands. The south borders of Yssaria were briefly troubled by occasional raiding goblins and orcs, but Moughan's planned raid into the Yssarian homeland never materialised.

In more recent years, since the easing of the troubles in the north, the Yssarians have once again been sending patrols across the Uidas in an attempt to clear the nearer foothills. Along most of their southern border they have managed to push the humanoids back towards the mountains and Mount Sandar (or Mount Quet as it is known to the current inhabitants) is now the outpost of the humanoids rather than their Yssarian opponents. Quet has lost its magical power for the tribes since its desecration by the temple of Heslor but it is still useful as a symbolic conquest and as a source, poor though it may be, of copper for use in casting their crude bronze weaponry. The Yssarians, under the rule of the glory-seeking Mabekos III, wish once more for these lands and see regaining Quet as the necessary first step. But before that they need to recover the lost Eagle Stone, centre-piece of the altar at the temple of Heslor.

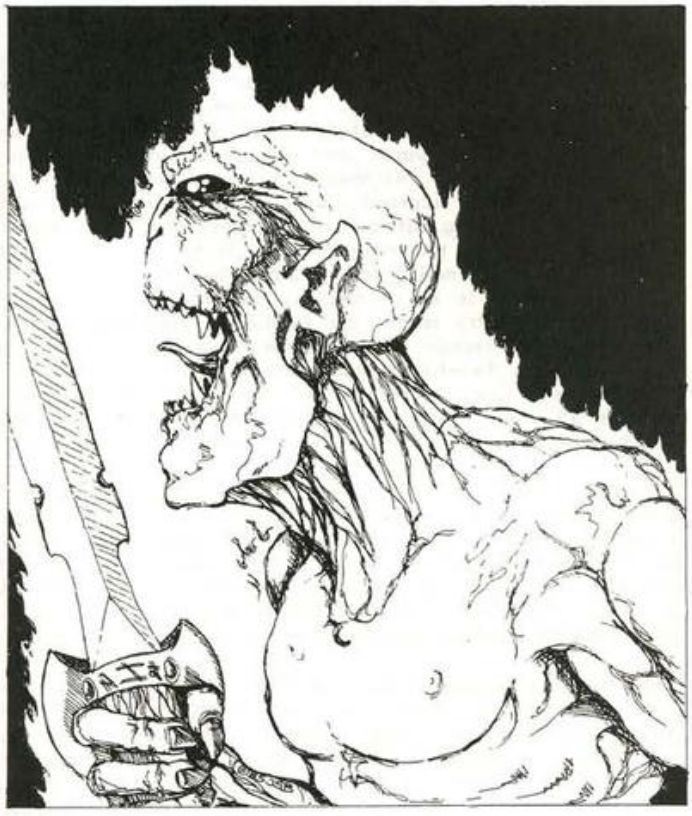
PLAYERS' INTRODUCTION

If you are using this scenario as part of an existing campaign you may have to alter the players' introduction slightly to fit in with their current situation. Because the kingdom of Yssaria is meant to be on the border of the human settlements, it should be easy to fit it into your campaign (you can of course change southern border to eastern or western, etc, if you so wish, but should make sure that you are consistent throughout with such changes).

The party (or the individual characters if they are not yet formed into a party) are summoned to the Temple of Heslor in the Yssarian capital of Charnor and are there taken to see the High Priest, the aged and reverend Yosern. Yosern explains that he has summoned them because he needs their aid in a task ideally suited to their talents. To the south of the city, beyond the kingdom's borders, lie the goblin-infested foothills that were once under Yssarian rule and within these foothills is Mount Sandar which houses the remains of a temple dedicated to the fire god Heslor. The Charnor sect sent a small party of their own people to this temple to reconnoitre the area and see if they could enter the temple to recover some old relics. These items are of no monetary worth and have no magical power, but they are part of the religious paraphenalia of the sect and Yosern would like them recovered. Until recently it was thought that they had been lost in the retreat from Sandar, when the damnable goblin tribes slaughtered the innocent miners and their families, but studies of some old parchments showed that they were never removed from the temple. The party from Charnor could not find a way in to the temple as the main entrance was sealed and they returned empty-handed, but they were able to say that, although the temple looked in a poor state of repair, it had obviously not been entirely looted by the goblins. The party's task, if they accept it, will be to enter the temple and recover as many of the old relics as they can, returning with them here to the temple at Charnor where they will receive payment for their work.

Assuming the party accept (and Yosern is empowered to offer them a good rate of pay for their troubles, plus the right to keep all the non-religious treasure that they find), the cleric will tell them the rest of the details about their task. He will tell them as much of the history of the temple as he deems relevant, though he will bias the report in the favour of Yssaria and will not suggest that there are any plans to reconquer the southern lands. He will also tell them that there is one item in particular that he wishes to be recovered, explaining that he could not mention this until he was sure that they would accept the job, and that this item is the real purpose of their journey (though he still wants as many of the other relics as possible). The item in question is the Eagle Stone, an artifact of little actual magical power but important to the sect due to its long history and its consecration as the centre-piece of the altar at Sandar (he will roughly describe the Stone, but he doesn't really know what it looks like as he is only going by the vague mentions in the sect's old scrolls - see the section on the Eagle Stone for a full description).

The party will be offered an escort to the border of Yssaria and any transport that they require, up to heavy warhorses or a wagon, plus rations for the journey and any standard non-magical items that they require for adventuring (arrows, shields, rope, spikes, etc). They will be told that once across the border they are in goblin territory but that the humanoid raiding parties are very infrequent this far north. Yosern will warn them that Athlos, the town at the foot of the mountain, is now occupied by a small group of bugbears; he will maintain, however, that these creatures will leave the party alone if they are not disturbed first, saying that they had no interest in the sect's scouting party. If there are no questions from the party, he will then wish them a safe and successful journey and hope to see them back at the temple with the Eagle Stone as soon as possible.



DM'S INTRODUCTION

The Players' Introduction gives you a guide on which to base the interview between the High Priest Yosern and the player characters. You may have to change or expand this to suit your own campaign or in answer to the questions of the players. Any additions that you do make should be in keeping with the rather vague information given by the High Priest; you should not reveal any of the information given in this section that is in contradiction to Yosern's story.

On the whole, Yosern's version of recent history will be true but biased. His version of current events, on the other hand, is somewhat further from the truth. The PCs will not discover this until they have reached the temple as only those in the highest echelons of the Charnor sect know the true story and they will not say anything to the PCs. The lesser members of the sect know only the vaguest rumours and these are in keeping with the information that the PCs have already received.

The sect's desire for the Eagle Stone is, in fact, true, but the reasons that prompt their actions are not so sentimental as Yosern might suggest. Until a few months ago the clerics of Heslor thought that the Eagle Stone was a minor trinket that had been used to decorate the altar at Sandar, but while studying some of the many parchments stored in the vault at Charnor they came across references to the Stone and realised that it was of greater consequence than they had suspected. In the current political climate they felt that it would be a useful tool for the sect and sent a party of sect-members to recover it. This party did manage to enter the temple and find the central shrine, but the Stone was missing. Much of the temple was in ruins, but they searched in the rooms around the shrine to see what they could turn up. Unfortunately for them, an incantation by one of the party had the most unexpected effect of summoning a fiery demonic creature to the temple - this demon was understandably dismayed at his sudden arrival and began to vent his not inconsiderable fury on the party.

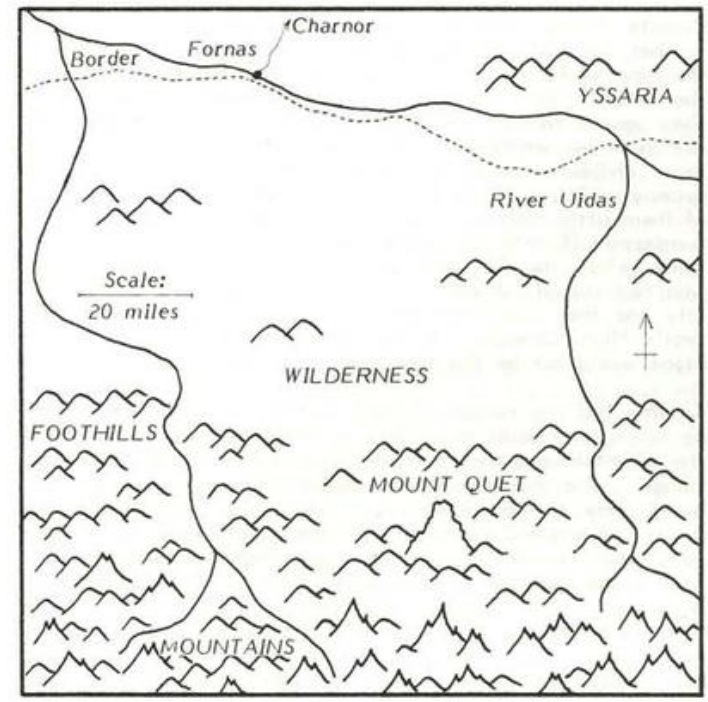
Despite losing several of the characters in the ensuing combat, the party eventually managed to contain the demon in the main shrine and then to bind him into the chamber below the altar. This binding was not especially powerful, but they sealed the temple and hoped that it would hold the demon in his weakened state. On the return to Yssaria all those characters who had been inside the temple began to experience strange mind-warping hallucinations leaving most of them little more than shambling, muttering dotards. Some wandered off into the wilderness to die and others passed away before the survivors had reached Charnor. Only those who had stayed outside to watch the animals arrived at the city and they could tell little of what had gone on to the sect's High Council. It was obvious that recovering the Stone would not be the simple task the elders had imagined.

To this end the clerics decided that an outside party should be hired: they could not afford to send more of their own to the mountain and they needed people with experience in such things. The survivors of the expedition were quietly sent away, only to be killed in a brawl just beyond the city limits (Yosern will maintain that the scouts have gone north to another temple). It was put about that the mission was a failure and that the Stone had not been in the temple after all (though the priests still believe that it is hidden there somewhere). The sect will attempt to keep the PCs' expedition a secret because it has come to their attention that others are interested in the possibility of recovering the Stone.

The Heslor sect wish to have the Stone for several reasons, most of which are linked to the political ambitions of the clerics. The current climate in Yssaria is one of strong patriotism and many voices are calling for the king to send out the army to the south once more and reconquer those lands that are rightfully theirs. Mabekos himself is in favour, seeing both the opportunity to expand his fortune and to ensure his fame. It is now accepted among the politically knowledgeable that there will be a war, and the questions being asked concern those who are going to lead the armies and those who are therefore going to benefit most from the conquests. The sects are vying with each other for the religious favours of the people and especially for those of the army and its commanders. Each of the army units is traditionally connected with a certain sect and the rights to establish the temples (and collect the tithes) will go to the sects of those units that take part in the war.

Part of the reason for recovering the Stone is the purely symbolic factor of having the altar stone of the old Yssarian outpost. Of a more practical nature are the magical powers that the clerics feel they could gain by acquiring the Stone. Though the clerics are unsure of the precise nature of the Stone's powers, the old writings that they have managed to recover seem to indicate that possession of the Stone will allow the sect to sway the people in their favour, its link with the fiery nature of Heslor attracting most those likely to be for the war.

However, inside the High Council of Heslor is a traitor with sympathies for a rival sect - that of Aetri, opposed both politically and religiously (Aetri being a god of the rains and hence supported by many farmers). The PCs' expedition is known to the priests of this sect, as is the presence of the demon in the temple. They plan to recover the Stone themselves and use it to discredit the Heslor sect by releasing the demon and enlisting its aid. The havoc that the demon will wreak in the main Heslor temple in Charnor will be interpreted as a sign of the disfavour of the gods, and their failure to gain the Stone will leave them both politically and physically weakened, significantly lessening their chances of promoting a war. With this defeat for the pro-war Heslor sect, the previously less influential Aetri sect hope to persuade many people over to their more peaceful views. To accomplish this, they will send their own party to intercept and dispose of the PCs.



YSSARIA

This section is primarily for those DMs who wish to play **The Flight of Eagles** as a one-off scenario; if you are going to incorporate the scenario into a campaign you should use a suitable small human kingdom that already exists in your world, or place Yssaria on the borders of a larger kingdom or empire. Outside Yssaria, details are deliberately vague.

To the north of Yssaria lie several larger, more civilised kingdoms; to the east and west are border states similar to itself, formed by adventurer-princes seeking more land or freedom from their overlords; to the south lies the players' objective, Quet, and beyond it the vast southern mountain range. The country's soil does not make prime farming land, but enough crops are produced to support its relatively small population. It has a number of mineral and other resources and exchanges a reasonable proportion of their products for fine tools and delicate luxuries from the northern lands.

Yssaria is ruled by a hereditary king, currently Mabekos III a strong-willed and proud man who wishes his name to be remembered by future generations. Under the king are the feudal barons who maintain their traditional power by armed force and control of the country's agricultural land - like the king, many of the barons are in favour of expansion to the south. The other influential bodies in the country are the major sects; the Yssarians are very serious about their religion and have a deep-rooted belief in visions, auguries, simple charms and the righteousness of their priests. As a whole the priests are less superstitious, but use this fear of the peasants to manipulate their wills and direct their actions. Although the sects cannot match the barons' armies they can control their subjects just as effectively.

The PCs will be escorted to the border town of Fornas by members of the Heslor sect and, unless you wish to play some minor urban scenarios along the way, the scenario proper can start from when the party leaves Fornas. One possible exception to this, especially if you are using characters in an ongoing campaign, would be to introduce the party from the Aetri sect at this stage: the NPC party would attempt to ambush the PCs on their way to Fornas - such an option is not, however, recommended as this party is more effective if brought in at a later date (see below).

THE WILDERNESS

Once the characters have left Fornas, crossing the massive fortified bridge over the River Uidas, they are officially outside of Yssarian territory. For some miles, however, there are many small farmsteads, each with high defensive walls enclosing dark yards and suspicious, dour labourers working the pale soil. Although there was never a road to Athlos, most of the scarred milestones are still visible and the route is not too difficult - assuming the party travel by day and stick to the marked route, there is not any real chance of them becoming lost. Until they reach the foothills, the ground is easy to cross and they can move at normal cross-country speed; the foothills around Mount Quet count as rugged terrain and movement will be at half-speed (count as hills, two-thirds speed for D&D). A direct line from Fornas to Quet measures about 100 miles, but the marked route is 35 miles longer; if the party decide to travel the direct route, you should check for chances of becoming lost.

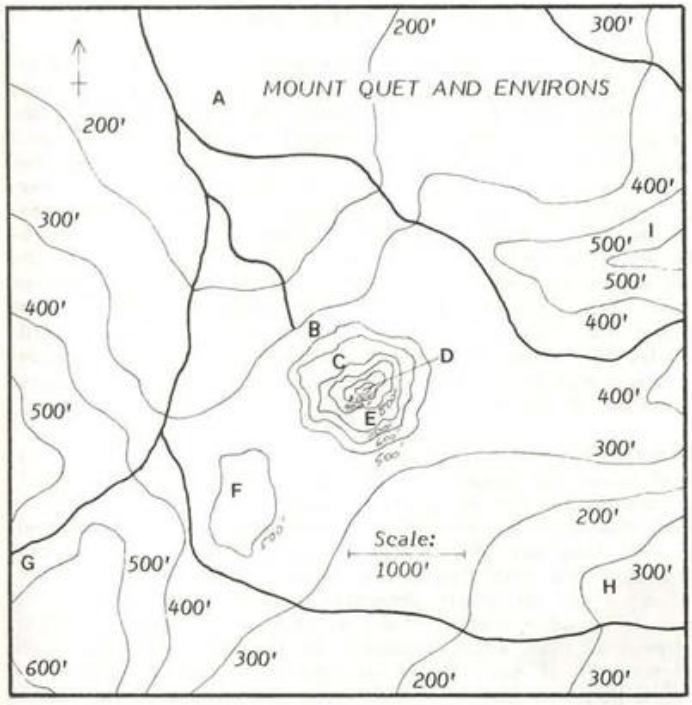
The area between the border and the foothills is mainly low grass, scrub and brush with the occasional stand of taller bushes or small trees. Visibility is generally good though the marked route does run through a number of gullies and low hills - if there are any surprise encounters they should be here. There are a few ruined buildings but most houses were made of wood and destroyed by the marauding goblins.

Once the PCs reach the foothills the vegetation becomes a little more prolific with a greater number of copses and bushes and there are many valleys with streams (running predominantly towards the nearest of the two rivers marked on the map). There are fewer signs of habitation this far south, although the remains of the odd fortified farmhouse can be found, providing some form of shelter (to both PCs and any other wandering creatures in the area). The weather is somewhat more rainy here and after a squall or rainstorm the low ground can become boggy and treacherous in places.

Encounters should be rolled as normal for the type of terrain concerned (count the first 25 miles outside the borders as patrolled), though you should take care to ensure that the PCs are not overwhelmed by a chance die roll this early in the game. Powerful creatures or large parties of lesser creatures should either be ignored or, in the latter case, substantially reduced in numbers. On the way to Quet you should make sure that the encounters do little more than inconvenience the PCs (though bad play should always receive the result it deserves, whatever stage of the game). On the return journey you can be more savage if you wish especially if there is some time pressure on the PCs or they are being pursued (probably by the NPC party from the Aetri sect).

If the players encounter any of the humanoid races in the wilderness area, it is 50% likely that they know about the temple or settlement (85% likely if they are bugbears) - the chances are that this knowledge will be most general and if captured and interrogated they could only tell the PCs that there are some bugbears and that an old ruined temple stands on the hillside overlooking the mine. When the PCs reach the foothills (assuming that they are not a long way off to one side) the chance of acquaintance with Quet rises to 80% (100% for bugbears), and the accuracy of the information will increase.

If the PCs manage to become the prisoners of one of the humanoid races, it is possible that they will be returning to their lair via Quet. If they are caught by bugbears, the chance is 100% minus the number of miles from Quet (ie 10 miles away equals 90% chance) - this is halved if the PCs were caught to the east or west and divided by ten if to the south; all other races have one quarter these chances. If you are playing the scenario as a one-off adventure, it is recommended that you do not bother to roll the dice and just decide that Mount Quet is the captor's destination in order to allow the players to continue with the scenario.



MOUNT QUET AND ENVIRONS

As the PCs approach Mount Quet they will be able to see it quite clearly above its neighbours. It is as if the base of a roughly-hewn pillar of dark stone had been dropped amidst the lower grass-covered hills and it will become immediately obvious why this location was chosen by the humanoids as a meeting point. It is eminently visible and imposes its bulk almost palpably on the surrounding countryside. It rises quite suddenly out of the ground, round its base the grass giving way at first to a dry sandy soil then to a light rock and finally to the dark red rock of the mountain itself. If the weather is bad the top disappears into dark clouds but, invisible, still manages to dominate and overawe the hills and valleys around it. The PCs will notice that there seems to be less wildlife around the mountain and that what there is appears to be somewhat subdued, the calls of birds and insects pitched at a lower, quieter tone.

A. The Red Valley: To the south of the mountain there is a valley that runs for almost three-quarters of a mile before turning and becoming obscured from the base of the mountain by intervening hills. Flowing down the middle of the valley, joined every so often by a smaller tributary, is the stream that gives the valley its name. The stream is quite fast flowing, especially soon after rain, and is unusual by the slight red tinge to the water, a tint that is lightly echoed by the soil and plants on its banks.

Scattered about the valley are the ruins of houses and farms - some have nothing more than a few stones marking the position of the foundations, while others still have one or two walls standing. These become more frequent at the head of the valley where the town itself used to stand (see B) and it is here that there are a number of scraggly fields with poorly cultivated struggling crops. When the bugbears came to reopen the mine they found that the farmers' crops had begun to grow wild and they used the seed from these to plant some fields. The crops make up some of their diet, although they still have to trade the ore that they produce for most of their food.

During the day it is quite easy to see anyone approaching up the Red Valley, although if they took their time they might be able to remain concealed among the ruins and the undulations in the valley floor.

B. Athlos: The old mine town, now mainly in ruins, with the mine opening in the sheer face of Mount Quet to the north. This is fully described below in the section on the bugbears and their lair.

C. The Temple of Heslor: Standing on a small plateau above the mine, the temple commands a good view of the valley and the surrounding land. See full description below.

D. The Eyrie: The flattened peak of the mountain and the home of the original inhabitants, the eagles. See below.

E. Dead-Man's Ledge: Another, smaller plateau, gaining its name from the priests' habit of throwing sacrifices down onto this ledge for the eagles. See the description of the temple for further details.

F. Graveyard: It was on this hill that the miners of Athlos buried their dead. Most of the gravestones are now missing or lie smashed on the ground, though a few of the more solid are standing. There is a nasty smell in the air over this hill and experienced characters may recognise the odour of slowly rotting flesh. If the PCs are unfortunate enough to enter the graveyard when it is dark they will discover that it is inhabited by ghouls (the bugbears never come here at night). There are 17 of these, although only 2-12 will attack at first - unless the PCs are careful when they are in this area the ghouls will surprise on a 1-3. The ghouls will never leave the graveyard, stopping at the last gravestone even if their opponent is only feet away and quickly slinking back into the shadows.

G. Bone Valley: To each side of the stream the steep hillsides are pock-marked by the aborted mine-workings of the humans. These holes are now used as lairs by a group of stirges - there are 45 in all, although only 2-20 will come to the attack at any time. Lining the floor of the valley are a number of skeletons, mostly of animals but a few of humanoid creatures.

H. Ruined Watch-Tower: This building once looked out over the rear of the temple and the farms around; only the lower floor remains now and that is broken-down and dangerous. In the ruins is the lair of 4 giant spiders (AD&D: huge spiders; D&D: crab spiders) who hunt, mainly at night, the slopes of the hills to the south of the mountain.

I. Old Mine: Another abandoned mine, collapsed after about 100', opens into the north face of this hill. Living in the mine are 4 bears (AD&D: brown bears; D&D: grizzly bears). Two are adult (normal stats) and two are young (half normal stats) - the adults will attack anyone who they think is threatening their young, never checking morale until the young are safe. At the back of the mine are a number rusty old tools, but nothing of value.

In addition to the set encounters, you should roll for the normal random encounters in the vicinity of Mount Quet. If an encounter is indicated, the following table should be used to determine the nature of the creature.

01-50%	3-18 bugbears (from Athlos)
51-70%	1-4 giant eagles (from Mount Quet)
71-80%	Toli the madman
81-85%	NPC party from Aetri sect
86-00%	Roll on normal tables from rules

You should feel quite free to ignore any rolled encounters that you feel would spoil the flow of the game, especially if they are from the normal random tables. It is possible that the NPC party will not be in a position to be met by the PCs, in which case you should ignore this result - as you should have decided on the NPC actions it is probable that this result will merely mean that the PCs have spotted them, though they may be on the other side of the valley. The NPCs and Toli the madman are both explained below.

NPC OPPONENTS

Before continuing with the descriptions of the two major areas of play in this scenario, the players' main opponents must be described, along with details of the artifact that they seek. Each of these opposing groups have their own plans concerning the Eagle Stone and each will attempt to persuade the party that its best interests lie with them. The prominence that these conflicting options have in your game is up to you. Inexperienced players may be swamped by the choices available to them and you may feel that a simpler scenario plan is required - if so you can use the various NPCs and creatures in a more conventional manner as opponents to be overcome in straightforward combat without changing the scenario in any other way. If your players are more experienced, however, it is recommended that you play off the diverse influences against each other to the full - a more complicated game, involving true role-playing, thus ensues as the players have to balance the demands of various factions against their own requirements and interests.

A brief outline of the options offered the players is given here to avoid any confusion as each group is described.

1. Leave the Stone where it is and admit defeat (or maybe die trying to retrieve it).
2. Make off with the Stone (and any other treasure found) and use it themselves, ignoring all other claims on it.
3. Restore the Stone to the clerics of Heslor as they were hired to do.
4. Join forces with the Aetri sect and use the Stone to free the demon trapped in the temple (acting directly against the Sect of Heslor).
5. Accept the advice of Toli (see below) and replace the Stone in the temple.
6. Concede the right of the eagles to regain the Stone and return it to them.

These, broadly speaking, are the options available to the players, though others may occur as the game progresses (and you may like to further complicate matters if you are using the scenario within your own campaign - you might also like to follow up the political ramifications of the players' actions, not least in the reactions of the sects involved to the PCs). As will be seen in the sections that follow (especially that on the temple), some of these options may almost force themselves on the PCs, or the range of options open to them may narrow considerably. Firstly, then, we will look at the other sect and its claims.

THE SECT OF AETRI

As far as the PCs are concerned, the major opponent of the Heslor sect for whom they are working is the sect of the water god Aetri. Whereas Heslor is a fire deity, full of action and violence, a proponent of quick action and bold moves, Aetri is a slower deity, knowing the value of tradition as well as that of change. The sect's different approaches to the political situation in Yssaria are a good reflection of their general philosophies - the followers of the warlike fire god want a quick strike into the wilderness while the Aetri sect feel a more cautious and circumspect approach is required. Despite this essentially calmer aspect, the priests are not averse to action when it is necessary and feel that under these circumstances they must fight fire with fire: to stop the PC party of adventurers they have hired their own party of similar types, led by a faithful sect member, the cleric Turvey.

As the Eagle Stone is an item of some elemental power, you should remember that the conflict between the two sects is not merely political, but represents one facet of the wider conflict between the two elements, fire and water. For the sects, these matters are of universal importance; you should be careful to imply this when playing the Aetri clerics.

PLAYING THE NPC PARTY

The actions of this party are not accurately programmed in this scenario to allow you to use them (or not) as you see fit. They form a wild card factor that can be played in many ways, depending on the current situation and how you wish the scenario to develop. If you wish to keep the scenario at a very simple level the Aetri party can either be omitted entirely or merely used as another distraction for the PCs to fight - you should probably have them attack the PCs just before or just after they enter the temple (it will depend on whether you want an overground or underground fight), but including them at this stage is useful as it allows the PCs access to the summoning/banishing scroll carried by Turvey (see below). Under certain circumstances it would also be possible to have the NPC party join forces with one of the PCs' other opponents, but this is unlikely.

If the NPCs are to be used properly, however, the players must know the reasons for this party's actions - they must be aware of the alternatives to their original intentions (and this includes the other possibilities described below) so that they are placed in a morally complicated position. The decisions that they make between these choices should reflect their alignment characteristics and you should feel free to penalise them if they act out of keeping with their alignments (this will particularly be the case with the good alignments); if your campaign uses any form of elemental magic this may also have a bearing on the situation.

To acquaint the players with their options, it is essential that the NPC party does not merely attack first and talk after but establishes contact with the PCs before they are committed to one line of action. The main plan of the NPCs is to free the demon that is trapped in the temple and to use him to discredit the Heslor sect. Killing or disabling the PCs is not part of this prime objective but merely a probable necessary step in achieving it. Therefore, the NPCs are quite willing to cooperate with the PCs if they will change their temporary allegiance to the Aetri sect and will attempt to persuade them to this side before taking any direct action against them.

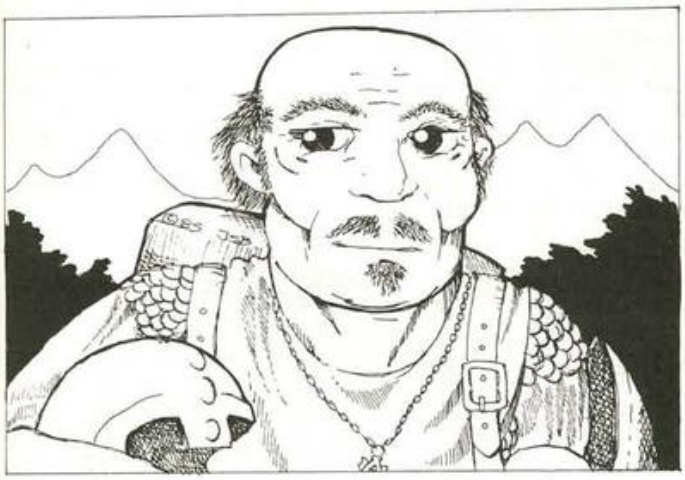
Turvey, the leader of the NPC party, will attempt to place the PCs in a situation where negotiation is possible without endangering either side (he does not want to appear too threatening at first). He will want to do this before they have a chance to use the Stone, though, if possible, he will try to keep them under surveillance until they have located the Stone. He will not mention the releasing of the demon until he is sure of agreement from the PCs - his arguments to them will be political and emotional and will at first only attempt to persuade them that the Eagle Stone should not be returned to the sect of Heslor.

If he cannot persuade the PCs of the justness of his cause (characters of a good alignment may be easier prey to his blandishments than those of a less morally respectable outlook) he will try to wrest the Stone from them, at first without necessarily killing them. His actions at this stage will depend greatly on the situation of play and are left for you to determine - you should bear in mind the tenets of the Aetri sect when picking his options: cooperation, calm appraisal and reaction, compromise and subtlety are the keys to Turvey's possible plans.

If he does succeed in gaining the cooperation of the PCs (or at least their apparent cooperation, though he is not stupid enough to trust them entirely) or if he manages to acquire the Stone, he and his party will make for the main shrine in the temple and attempt to release the demon held there. A full description of the results of such an action are found in the appropriate place in the temple section. It should be noted that the scroll carried by Turvey to allow the release of the demon may also be used to banish it (see the section on Toli for further details).

NPC STATISTICS

(Note that in all stats, both NPC and monster, if there is any difference between the D&D and AD&D systems, the D&D figures are given before the slash and AD&D figures are given after the slash. The figure 'THAC0' indicates the score needed on a d20 to hit a creature of armour class 0 using the weapon indicated in the character's description - if another weapon is used this may be reflected in the THAC0 figure. Alignments are given in AD&D format - for D&D just ignore the second letter to get lawful, neutral or chaotic. Spells are given separately for D&D and AD&D and they are taken from the lists in the Expert rules and in the Players Handbook. Unless otherwise noted, all NPCs are human and are assumed to carry standard equipment for adventuring.)



TURVEY: S 11, I 13, W 17, D 9, C 12, Ch 16, Cleric 8, AC 4, hp 27/35, mace +2, THAC0 15/14, AL NG.

Turvey is the leader of the party sent out by the sect of Aetri at Charnor and he is totally committed to his mission. He has hand-picked the other members of his party from volunteers and all are equally committed and loyal to their leader. Turvey is a short and slightly plump man, rather an unlikely looking candidate for this job, but his loyalty, persuasive manner and perspicacity make up for any failure in image. He dislikes needless violence and will usually try to work his way around a problem rather than assault it head-on; however, once underway, he will usually find some method of achieving his target, often in a rather subtle and unexpected manner. Turvey's aim is to release the demon in the temple (or at least to stop the Stone reaching Charnor) and though he will try to succeed at any cost (including his own life or the lives of his followers) he will prefer to do so with the compliance of the PCs.

He carries the scroll to release the demon in a sealed bone scroll case at his side. In addition to his magical mace, he has a potion of frost giant strength and a scroll of 3 clerical spells (also in a scroll case): resist fire, speak with dead and cure serious wounds. His clerical symbol is made of silver with several small blue gems set into it (worth about 125 gp in all) and is in the shape of a pair of waves with an 'A' superimposed on them. His normal spells are as follows (though you may wish to change some of these, depending on the situation in the game):

D&D: cure light wounds, light, protection from evil, find traps, hold person, silence 15' radius, locate object, remove curse and dispel magic.

AD&D: command, cure light wounds (x2), light, protection from evil, chant, find traps, hold person (x2), silence 15' radius, animate dead, dispel magic, locate object, remove curse, cure serious wounds, neutralise poison.

BRYN: S 18, I 9, W 7, D 14, C 15, Ch 12, Fighter 7, AC 1, hp 37/49, longsword +2, THAC0 11, AL N.

Bryn looks as unlike Turvey as he could - tall and muscular with a truly heroic demeanour, he strides at the front of the party, apparently fearless (this might make PCs mistake him for the leader of the party; indeed, he will take over should the cleric be incapacitated in any way). He is also a little more forthright than Turvey, seeing much simpler solutions than the cleric's convoluted schemes, but trusts the other enough to follow his orders even when the action seems unrelated to the matter in hand. If Bryn gains control of the NPC party their approach to the PCs will become more violent.

Bryn has a shield +1 (already taken into account in the armour class given above) and a lodestone (this is not the same as the AD&D magical item, the loadstone) that allows him to determine magnetic north. He also carries a heavy crossbow and (when on horseback) a lance.

RYSLA: S 8, I 18, W 12, D 14, C 10, Ch 7, M-U 6, AC 9, hp 15, dagger +2, THAC0 13/17, AL LN.

Rysla, the party's magic-user, is a dark, hooded, ponderous man, constantly plagued with a quiet, sibilant wheeze and given to occasional lengthy coughing fits.

He wears a ring of protection +1 and carries a scroll of 5 magical spells in a bone case: detect magic, ESP, levitate, lightning bolt, water breathing. His spells are:

D&D: magic missile, sleep, invisibility, phantasmal force, fly, fire ball.

AD&D: charm person, feather fall, magic missile, sleep, invisibility, levitate, fire ball, phantasmal force.

WERTH: S 10, I 12, W 9, D 18, C 13, Ch 14, Thief 6, AC 4, hp 13/21, axe +1, THAC0 16/18, AL N.

Werth is slim and rather short and is hence often mistaken for being an elf or half-elf (but he has learnt to live with the insults). He is very quick on his feet and has mostly practised his art in adventuring conditions. He is not one to avoid a challenge or a fight, though he knows his limits.

He also carries a short bow +1 (THAC0 13/15) and a selection of arrows including 3 +2 arrows and a dozen silver-tipped.

DONAL: S 17, I 12, W 8, D 9, C 12, Ch 10, Fighter 5, AC 2, hp 25/29, longsword +1, THAC0 14, AL N.

Donal is the only non-human in the party: he is a dwarf and is as dour and taciturn as any of his race (the stats above are for the D&D dwarf class). His attachment to a party representing a god of water is due to his long-standing acquaintance with Bryn. What Donal lacks in flair and verve he makes up for in sheer determination.

GORTAN: S 8, I 9, W 14, D 10, C 15, Ch 15, Cleric 4, AC 3, hp 15/19, mace +1, THAC0 18/17, AL NG.

Gortan is Turvey's clerical side-kick, though he stands taller than his leader. He is a quiet and contemplative man who rarely adventures in this fashion, but he has a strong fanatical desire to serve his god in moments of extreme danger (he wants to be martyred and is likely to achieve this in the course of the scenario). His spells are:

D&D: cure light wounds, light, hold person.

AD&D: bless, command, create water, cure light wounds, light, hold person, silence 15' radius.

All of these NPCs are mounted on medium warhorses.

TOLI-AN-RYEMS

Wandering the hills around Mount Quet is a thin, bedraggled, sick-looking man with a strange wild glint in his eyes. He looks much older than he really is and his pallid skin and red eyes belie his strength and stubbornness to survive. As he walks over the hills and shambles along the valleys, aimlessly criss-crossing the shallow streams and stopping every now and then to drink from the brackish water, he mumbles to himself a strange litany of half-chants, nonsense incantations and meaningless phrases. This pitiful creature is Toli-an-Ryems, known to those who have talked to him long enough to make anything out of his mumblings as Toli the madman. He is the only survivor of the original party from the Heslor sect that entered the temple at Quet, and the only reason he still survives is that he is regarded as sacred by the humanoid life in the area - when they find him too weak or ill to move they take him to a shaman who feeds him dark brews and small grubs until he can walk again, and then he is returned to the hills. Not understanding his insanity, these humanoids (especially the bugbears in the mines at Athlos) regard him as some form of mystic and they believe that he could only have survived as long as he has if he was touched by the hand of the gods and guarded by their favours.

Toli's mind has been turned not by what he saw in the temple but by the attraction that he felt for it. The demon that they bound into the chamber below the altar still exercised enough power to put a form of charm upon his captors and the nature of the urgings that Toli (and his companions) felt due to this charm went so against their previous beliefs that the only recourse was madness. However, he is not so insane that he will not suggest another possible course of action to the players if they talk with him.

Meeting with Toli may be by chance (see the random encounter table) or as determined by you. If they have not met him before, the PCs will find Toli at the entrance to the temple (whichever they use) when they return there with the Eagle Stone. He will be drawn there by this item and in its presence he will make more sense than usual and will attempt to persuade them to his cause. His first approach will be to tell the PCs that they should replace the Stone in the altar and allow him to reconsecrate the temple - he knows of the plight of the eagles (see below) and will tell the PCs of their problems if they do not know these already. He will explain to the party that not only will returning the Stone free them from their current cursed sterility, but it will draw on the vast powers of the mountain and give the blessing of the fire lord to the peoples of Yssaria who the party represent - these will allow them to easily reconquer their southern lands and to venture far beyond. The last is arrant nonsense, and if Toli is pushed on this matter he will reveal the 'real' reason for his concern about the Stone. At this point he will become unusually lucid and tell the PCs that trapped in the temple is a demon, locked under the altar stone but not permanently sealed in. The spell that was used to hold the demon is gradually losing its power and only the replacement of the Eagle Stone and the use of the correct incantations will ensure the banishment of this fell creature. Toli claims to know the spell (it is the same as that on Turvey's scroll) and says that he can force the demon to leave this plane. The only problem as far as the PCs are concerned is that this spell, for a guarantee of success, binds the Eagle Stone into the altar and it cannot then be removed without the chance of the demon returning to take his revenge. If the demon is not so bound, Toli claims, he will soon escape and take his vengeance on those who placed him there: namely, the sect of Heslor and any of their agents that he comes across (implying that this includes the PCs).

This now (ignoring for a moment the eagle's claim) puts more pressure on the PCs in the form of another option - they must know of this before entering the temple if possible.

Actually, Toli is still partially in the power of the demon. It is this creature that will guide him to the temple's entrance as he feels the approach of the artifact that could free him, and he also loosens his hold just enough to let Toli appear to be rational for a short while. Although Toli firmly believes in his tale, he is in fact being used by the demon - once in the shrine and ready to cast the spell to banish the demon, this diabolic creature will attempt to take over Toli's mind entirely and use him to cast the reverse form of the spell. This reverse form is the same as that on the scroll possessed by Turvey and will act to release the demon to cause havoc both in the temple and then on those he can find outside until his anger is vented. The chances of Toli withstanding his power are detailed in the relevant section on the temple (with the chances for PCs and other NPCs to do the same). If the players believe Toli and decide to follow his advice without him they can use Turvey's scroll to bind the demon in; the PC concerned must be a spellcaster (either a magic-user or a cleric) and must spend at least eight hours studying the scroll - he must then roll under his intelligence or wisdom (depending on class) using a d20 to succeed (1 can be subtracted from the die roll for each additional four hours of study). The effects of either binding or releasing the demon are described in the temple section.

The stats for Toli-an-Ryems are as follows (it should be noted that although he is marked as a cleric, he has no spell casting capabilities other than the one spell for banishing/summoning the demon, and he can only turn undead as if half his normal level).

TOLI: S 6, I 6, W 12, D 9, C 9, Ch 6, Cleric 11, AC 10, hp 17/23, none, THAC0 16/15, AL N.

Toli is only dressed in the ragged tatters of his old garments and a few furs and skins placed on him by fearful humanoids. Despite his weak and helpless appearance he will follow the PCs as doggedly as he can, shouting after them if they will not listen to what he has to say. You should make sure that when he becomes more lucid, you make your spiel to the players as convincing as possible, almost as if he had only been play-acting before but was now deadly serious. If the PCs do not listen to him, he will try to follow them and keep on at them; if they do listen, he will join with them though he will be of little use until it comes to casting his spell - if you wish you could have Toli remember a few of the details of his last visit to the shrine, but this is only recommended if the players are really struggling.

THE EAGLES

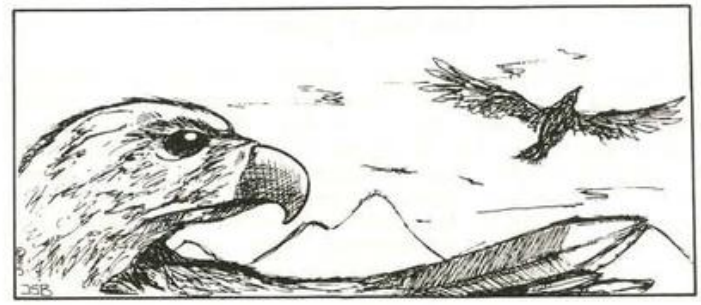
The third group that are likely to try to influence the PCs are the eagles that live at the top of the mountain. These may be encountered due to a roll on the random encounter table, or the PCs may learn of their plight from Toli, or they may attempt to enter the temple through the top of the mountain and thereby pass the eagles' eyrie. Assuming that the PCs do not immediately attack the eagles it is possible that they may attempt to communicate with them.

It is improbable that any PC will be able to speak to the eagles (though spells may allow this), but giant eagles are endowed with a limited telepathic ability (there are no stats for giant eagles for D&D - players of that game should see the end of the scenario for stats and information on the eagles). Although they are unable to communicate with ease or 'fluency', this ability will allow them to understand the task of the PCs and to tell their side of the story - if the PCs are asked what they are doing by the eagles and they lie, the eagles will know that they are doing so, though they will be unable to determine the truth.

The giant eagles (as they will relate) were the original inhabitants of the mountain and have lived at its peak throughout all of the many changes that have taken place below. When the humans first came and established their temple in the mountain, the eagles were friendly and agreed to cooperate with the priests. The Eagle Stone was in their possession, but they offered to give it to the priests to help them consecrate their temple because they preferred the human rule of the area to the barbarisms of the orcs and goblins. The eagles have some affinity with the fire god of the humans, needing the heat provided by his symbol, the sun, to produce the uplifting air flows on which they spiral high above the land. In exchange for the use of the Stone, the eagles demanded some form of access to the temple so that they could still draw on its power, for this Stone gave them great fertility and ensured that their eggs hatched whole and healthy. They gave some eggs to the temple to be reared by the priests, the proximity of the Stone ensuring the birth of the eaglets, which were then raised by humans and presented to the king who used an eagle flying before a golden sun as his banner.

When the temple was abandoned by the Yssarians, the goblin horde looted it and carried off many of the artifacts found therein, including the Eagle Stone (though it did not go very far). Since its loss, the eagles have had great trouble in breeding and their eggs regularly do not hatch out or only produce crippled creatures that die quickly. A small proportion of the eggs survive, but the creatures that now live at the top of the mountain are pale shadows of their forebears, huge proud creatures that feared nothing in the air and little on the ground. Slowly the giant eagles of Quet are becoming extinct.

The eagles will attempt to communicate to the PCs (through a sort of telepathic picture imagery if no better method can be found) their desperate need for the Stone - without this item it can be only a short time before there are no births at all and then this lineage will die out (even though the individual eagles are quite long-lived). Due to the collapse of much of the temple, including that area which allowed the eagles access to the influence of the Stone (see the temple description for details) the eagles will want the return of the Stone to their care - merely replacing it in the temple will not satisfy them (it will in fact do them a little good). If the PCs do not seem willing to act on their behalf (as the communication is telepathic they will not really be able to refuse to listen), the eagles will threaten them, reminding them that there are many miles of open plain to cross before the party can reach the safety of the Yssarian border. The eagles will actually be quite loth to attack the PCs as there are so few left, but feel very strongly the legitimacy of their claim to the Stone.



There are now only 27 of these great creatures left nesting in the vast eyrie at the top of the mountain. Among these, none are young. There are five eggs between all of the eagles which they will guard fearlessly - if the PCs are able to return the Eagle Stone to the eagles these eggs will hatch normally, otherwise only one will hatch at all and that will be a deformed runt that will not survive the first viciously cold winter of these hills.

The eagles are led by a gigantic bird, the oldest of the line, who is now beginning to weaken but is still a most impressive creature, even by their standards. This eagle, Yekryeak, has 7 hit dice (hp 53) and does 1-10/1-10/2-20 damage when it attacks. He is, however, more interested in negotiating some form of deal with any character types that pass this way and sends out scouts to contact any humans who approach the mountain (these are very rare) - he will also attempt to persuade Turvey's party to help.

Supporting Yekryeak are five other large birds (the Quet family of eagles were once over twice the size of the normal species due to the Stone), each with 5 hit dice who inflict damage of 1-8/1-8/2-16 if they engage in combat. The rest of the birds, whether male or female, conform to the normal stats for the race (for AD&D these are AC 7, MV 3"/48", HD4, AT 3, D 1-6/1-6/2-12 + diving, AL N - see the end of the scenario for D&D stats).

If the party refuses to help, Yekryeak will not interfere with them unless he suspects they have the Eagle Stone. If he thinks this, and if they are obviously not going to be persuaded to hand it over, he will muster all of the eagles and lead them in a last desperate attack on the party. If the party do say they will help (and remember the eagles will know if they are lying, though it might be possible to mask this) the eagles will aid them if they can, mainly by watching out for bugbears or Turvey's party, though they may lend assistance in a fight once the PCs have the Stone. If the PCs approach the eagles and say that they can recover the Stone, but that they need their eggs for this purpose (see the mines for details) the eagles will only agree if they are certain that the party will then leave the Stone with them - if they are assured of this, they have nothing to lose as the return of the Stone will mean the return of their ability to breed successfully. If the party double-cross the eagles they will be harried from the air all the way back to the border of Yssaria, even if they do not have the Stone any more.

The claim of the eagles for the Stone is, in many ways, the most legitimate of all the claims that the party will hear, but legitimacy may have nothing to do with the decisions of the PCs. Evil characters will probably be little affected by any of the claims and pursue their own interests remorselessly, but good characters will be placed in something of a quandry over the several options they have been given. The eagles cannot call upon the political motives of the sects and have nothing to offer the PCs, but they are asking the party to grant them the right to continue to exist. No one of the various claims is obviously the one to choose and there is no way that the party can satisfy them all at the same time - what penalties you decide to inflict, if any, dependent on the outcome of their choices are up to you.

THE EAGLE STONE

The Eagle Stone is an ancient artifact that passed through many hands before it came to the eagles of Mount Quet. They claim that it is only part of a much larger stone which, when it was whole, had the power of life and death, and was able to create new races and species where none had been before. Though their tales are somewhat exaggerated, it is true that the Stone is beneficial to those attempting to bear young - so much so that the eagles' dependence on the Stone has led to a barren period since its disappearance.

When the priests of Heslor obtained this Stone they set it into a larger iron and stone orb and then placed that into the altar in the temple. The goblin invasion of their lands meant the removal of the Stone from the temple (and some damage to the setting, though the Stone itself is whole) and the subsequent effects that have been noted above - the last effect in this chain is, of course, the arrival of the PCs in an attempt to reclaim the Stone for the sect.

The Stone itself is quite small and scarlet in colour; it is hollow and contains a loose kernel that rattles very slightly when the Stone is moved. The setting of the Stone, no longer truly spherical but a rather battered and scarred approximation to it, is made of several layers of rock, each covered by a web of intricate, lacy ironwork that depicts the flames symbols of the god Heslor interwoven with eagles, apparently rising out of the Stone towards the viewer. This strange setting was the handiwork of master dwarven craftsmen who used magic to bind the different layers of rock around the Stone. The Stone is now about 6" in diameter.

The effects of the Stone are manifold, but most are of a general nature and have will little effect within this scenario. These general effects are described first, before those elements that will be of interest to the PCs are noted (it is possible, if you are playing a campaign and if the PCs make off with the Stone for themselves, that these general effects may be incorporated into your game; it is up to you to decide quite how to interpret them in game terms).

The first use of the Stone is that for which the eagles require it, its ability to aid reproduction. Due to its long association with the eagles, any of their eggs placed near it (or indeed, any egg of a similar creature) will be guaranteed to hatch and to produce a fit young creature. In the case of other creatures (such as humans) it merely increases the chance of a successful birth and lowers the possibilities of miscarriage, deformity, disease, etc.

The Stone will also improve the general health of any creature. Eagles that rest near the Stone will have their wounds cured at three times the normal rate, other creatures at twice the normal rate. And it is said that the owners of the Stone, if they believe in its power are likely to have good fortune (see below) and avoid becoming the victims of great catastrophes (though it did not do the clerics of the Heslor temple a lot of good).

Additionally, the Stone is an aid to philosophical thought and stokes the fires of inspiration. Any intelligent being possessing the Stone will find that it helps him in studies of philosophy, astronomy and astrology, physiology and so forth (if the PCs keep the Stone you could give them some bonuses when they attempt to learn spells, etc).

The final general use for the Stone is that which attracts the clerics of the sect of Heslor. With the Stone, those who worship the fire deity (in any of his various manifestations) may draw on its power to inspire their followers with a courageous spirit and to persuade them in favour of any action which would be favoured by the fire god himself. The effect of this is not an instant change of heart but a gradual movement towards the clerics' point of view, mainly reinforcing opinions already held by the followers.

Of the powers that are likely to affect the PCs, some may be of benefit, while others will be problematic. It should be noted that all of these powers are liable to certain modifiers (see below) - the figures that are given here relate to the Stone at full strength only and you should make sure that you always apply the modifiers under the relevant conditions.

Any character touching the Stone will seem to have more luck than those around him. Any applicable saving throws will be at +2 (+4 if against fire-based magic, but only +1 if against water-based), while all suitable die rolls (and this includes rolls to hit, damage rolls, etc) will be at +1. This effect is essentially due to the Stone's use of its powers to protect itself, and therefore any character that is actively harming the Stone will NOT receive these bonuses but will be penalised by a similar amount.

Secondly, any healing magic (including spells and potions) that is used within 25' of the Stone will receive a +1 bonus per die to its effect. There will also be a +10% chance to any similar spell, etc, that has a percentage chance of success (for example, a character who was attempting a roll for resurrection success would have a 10% greater chance of making the roll).

Another spell bonus is that which affects clerical spells related essentially to morale and similar matters (these include bless, chant, etc). If the cleric concerned is a worshipper of a fire deity, such spells will double their effectiveness if the Stone is within their area of effect. If, however, the cleric is of a water deity, the spells will half their effect (rounded down, so a bless spell has no effect at all).

The Eagle Stone is closely tied to the element of fire, and therefore any magic concerning this element may benefit from its presence - conversely, magic related to the element of water will suffer in the presence of the Stone. Around the Stone there is a detectable aura (by spells such as detect magic, etc) that radiates to about 25' away - if the caster of the detection spell is capable of determining the form of magic involved, he will be aware that it is fire magic (this assumes that such a division exists in your game). Spells related to fire that are either cast or are effective within this area will receive a bonus of 50% to duration or area (your choice as applicable) or a +2 bonus to damage on each die (only one of these effects per spell). On the other hand, spells related to the element of water will be at 50% effectiveness or -2 damage per die (to a minimum of 1 point per die - these are taken to include spells that use ice or steam).

Fire elementals (including salamanders, efreeti, etc) that are summoned by a caster standing within 25' of the Stone (or that are summoned to appear within 25' of the Stone) will always have the full number of hit points for that type and size. If the caster is within the Stone's radius of effect he will have no problem in controlling the summoned elemental, assuming that he does not attempt to harm the Stone in any way or act against some other item or creature related to the element of fire. If any attempt is made to act against such an item or creature, the elemental will move to defend it. Its overriding concern will always be to protect the Stone itself and if there is no other option and if it is capable of doing so it will transport the Stone to the Elemental Plane of Fire (returning it within 2-20 days). On the other hand, any creature from the Elemental Plane of Water that is summoned from within or into the 25' radius will have a maximum of half normal hit points (roll on d4) and will move away from the Stone as quickly as possible, pausing only to attack the summoner en route - such a retreat will remove the creature to 250' away or will send it back to its own plane. These effects do not pertain to creatures of divine or semi-divine status, nor to demons or devils, etc, that are related to the elemental planes.

The powers possessed by this Stone might seem to make it a very useful and attractive magic item to the PCs, especially as it is reasonably small (6" across) and therefore quite portable (although fairly heavy). The only problem for them, however, is that, related to the element of fire as it is, these powers are only at their full when the elemental forces are in ascendancy. At other times, when the element of water is more powerful, the Stone's abilities diminish quite considerably. Added to this is the fact that its portability is not always the same - when least powerful it is most portable, but as it becomes stronger, so it becomes heavier.

If you already place some importance on the elements in your campaign you may have an idea of when the different elements are at their strongest - if so, you should use this scheme when dealing with the Eagle Stone, taking note only of the opposition between the elements of fire and water. If not, a simple scheme has been provided (which you may wish to elaborate, especially if the Stone is to remain in the PCs possession as they continue a campaign). The time at which the element of fire is strongest is noon on midsummer's day; this should be regarded as 100% power for the Stone. The time when it is weakest is at midnight on midwinter's day; this should be regarded as 10% power for the Stone. As a rough guide, the Stone becomes less powerful as the date moves away from midsummer by about 3% per week, and then more powerful after midwinter at the same rate; the power also changes each day as the sun sets and rises - at midday it is the maximum for that time of year and it loses 1% power per hour as midnight approaches, gaining 1% again as midnight is passed and the sun rises again. Although this may seem a somewhat cumbersome calculation, you will not have to work it out too often - for this scenario you will probably not have to make more than the one calculation based on the date (the action is almost certain to take place within one week) and thus need only subtract the 1% per hour from the total.

If you are using the Stone in a campaign, you may wish to give additional bonuses or penalties based on factors such as location (slight bonuses near the equator, active volcanoes, in temples dedicated to the fire god, etc, penalties in the arctic) and holy days (bonuses for celebrations of fire, the sun, etc and penalties on days holy to the followers of a water-related deity).

The power percentages relate to the proportion of the bonuses given by the Stone that are actually effective. At 100%, for example, the bonuses operate at their stated values (see above). At 50%, on the other hand, only half the bonuses may apply, rounded down - this means that a 50% bonus becomes a 25% bonus, a +2 bonus a +1 bonus and a +1 bonus has no effect (or possibly becomes +1 per two dice, if applicable). Similarly any penalties are halved and the general effects have only a partial chance of working, equal to the power of the Stone at that time. The other effect of the power percentages will become apparent if the PCs (or the NPCs for that matter) attempt to release or banish the demon in the temple; the part that the strength of the Stone will play in this is detailed in the relevant section of the temple description. If the characters have an appropriate form of detection magic they will be able to notice the changes in power quite easily.

In addition, the Stone becomes harder to move as it becomes more powerful, although this is mainly in relation to the daily changes, not the seasonal changes. At midnight the Stone, though weighty, is quite easy to move, but as it nears midday it becomes heavier and heavier, gaining weight at a rate of a pound every other minute (thirty pounds an hour) - added to this is 100 pounds minus the current power percentage. This means that at midnight, midwinter it weighs the least, only the normal weight of that much rock and iron (say 20 lbs for convenience). At midday on that day it will have gained 360 lbs weight, and by midday, midsummer it will weigh an extra 90 lbs - a total of 470 lbs (over 33 stone or not much less than a quarter of a ton!). As you can see, this will cause a problem or two for the PCs if they wish to move it around. This weighty problem is why it was used in the altar by the priests and equally why the goblin marauders did not move the Stone too far once they had taken it out of the shrine.

If you wish to use this weight change to the full you should make sure that you change the power percentage as the Stone nears water of fire - this adds some complication to the game, but is worth the effort to see the PCs try to move the Stone without coming near to any streams or pools. The changes you make for this are up to you, but adding 20 or 30 pounds to the weight of the Stone is quite acceptable.

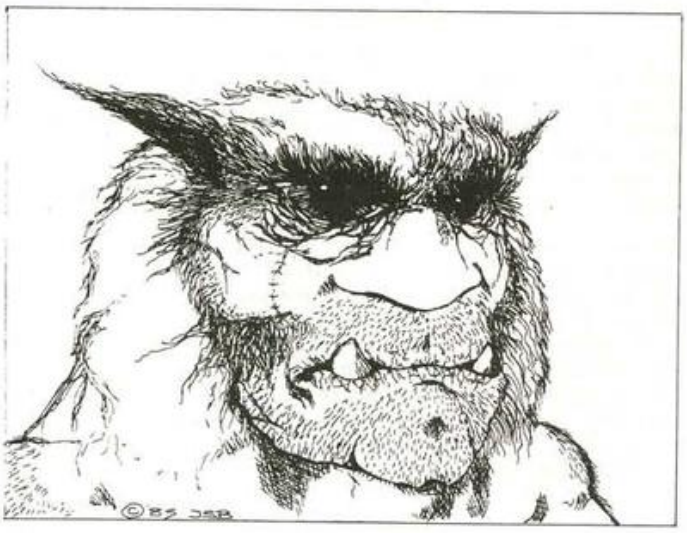
No recommendation for the time of year in which to set this scenario has been made because it is assumed that most DMs will be using it as part of a campaign. As far as the weight of the Stone is concerned, the time of year makes little difference by day (470 lbs is not much less mobile than 380 lbs) but it may make a difference during the night (20 lbs being considerably easier to shift than 110 lbs). A suggested date for the scenario to be played is sometime fairly close to the middle of summer so that the daily weight differences are highly noticeable (these do have a bearing on the game - see the mines, for example) - one possibility (especially if elemental magic is prominent in your game) is to have the characters set out so that they are likely to have the Stone in time to replace it in the altar, should they choose to do so, on midsummer's day. This has no real practical effect on the game, but it allows you to give the players all manner of dire hints about the time of year and the nature of the festival and put a little extra pressure on them (for they will, of course, assume that timing is therefore vital to the successful completion of the scenario).

This information about the Eagle Stone is quite lengthy and may be hard to assimilate - you are advised to make a few brief notes on all the salient points that you feel will come up in the scenario when you play (the information about the general uses of the Stone and its affect on masses of followers is unlikely to be of any great importance in the course of this scenario, but may be needed if the characters decide that they are going to retain possession of the Stone in a campaign).

THE BUGBEAR MINES

The old town of Athlos is now occupied by a small tribe of bugbears and their goblin slaves. It is these bugbears that possess the Eagle Stone, but they are not aware of the power of this artifact (though they do know that it has some magical properties) nor of the commotion that its disappearance has caused among its old human owners. Despite this, they will not take kindly to any attempt by PCs or NPCs to relieve them of the Stone and the harder that these two parties try to get the Stone (by violence or otherwise) the harder the bugbears will try to keep hold of it - they will reason that, strange as humans may be, they are not in the habit of risking their lives unless something valuable is at stake and hence that the Stone is worth hanging onto.

Contrary to the advice given by Yosern of Charnor, the tribe of bugbears will not ignore the PCs even if they are not being directly bothered by them. If the party is spotted, or if it encounters a bugbear patrol (see random encounter table for Quet area), the bugbears will attempt to capture it - a patrol will only do so alone if it thinks it can take the PCs without aid, otherwise runners will be sent back to the town for help. If the PCs make it clear that they are likely to win any reasonable combat with the bugbears, the latter will retreat to the safety of the mines, not wishing to risk the whole community, but will not then let the PCs enter the mines. If the bugbears do manage to capture any of the PCs, they will hold the unfortunate victims captive in the mines and then sacrifice them to their heathen gods - each day after capture a PC will be thrown to his death in the lower levels of the mine (see the mine descriptions) in order to appease the earth gods that dwell down there and in the hope of encouraging them to be more forthcoming with the ores for which the miners seek.



The bugbears have only lived in this town for a few years but in this time they have begun some elementary cultivation of the land below the town and have mined some of the easily reached seams in the old human shafts. Many of these shafts have collapsed and only a small proportion of the mine still remains intact. The bugbears and their goblin slaves have not gone far beyond the previous workings, partly because they have not got the expertise to work out where the seams run and spend much time clearing away worthless quantities of rock, and partly because they keep having cave-ins and have to dig back to the face and shore the shaft up once more. Their exploits here could hardly be called very successful, but they have just about mined enough ore to survive by trading with the humanoid tribes and kingdoms to the south. They are ever optimistic about their chances of striking a rich seam in the near future and will cling to their humble and lowly enterprise with great tenacity.

Except for the leaders noted below, the stats for both the bugbears and the goblins are as normal for the game system used. For reference, these are briefly as follows (where there is a difference the D&D stats appear before the AD&D stats):

Bugbears: AC 5, HD 3+1, MV 90'/9", AT 1, D by weapon +1/2-8 or by weapon, surprise on 1-3, save as F3, morale 9, AL C/CE, SZ L, XP 75/135+4.

Goblins: AC6, HD 1-1, MV 90'/6", AT 1, D by weapon/1-6, save as normal man, morale 7 or 9, AL C/CE, SZ S, XP 5/10+1.

The leaders of the bugbears are a great warrior named Shoggi and a shaman named Kabu. For those players of the D&D game who do not possess the Master Rules, it should be explained that a shaman is merely a member of one of a number of races who is capable of casting clerical spells - bugbears may rise to 6th level of clerical ability in this respect (5th in AD&D) though their choice of spells is more limited than that of a normal human cleric. Stats are only noted for the leaders where they differ from the norm.

SHOGGI: AC 3, HD 6, hp 35, D 2-8+4, XP 275/360.

Shoggi is a huge bugbear, standing over 8' tall, with a fearsome scarred face who never talks if he can shout and never works if he can deputise. He leads the bugbears both because of his strength and ability as a warrior and because he can outdrink and outeat any of the other miners. Though he is thought of as their leader by most of the bugbears (mainly due to his tendency of braining any who dispute this fact) he in fact shares control of the mining community with the shaman, for it is Kabu who has the contacts in the bigger tribes that ensure that they trade with the miners rather than merely overrun them.

If Shoggi was to have his way, any PCs or NPCs caught by the bugbears would be slowly tortured to death while the tribe feasted and made merry. The superstition of the other creatures, however, ensures that Kabu will get his way. Shoggi is only vaguely aware of the existence of the Eagle Stone in the mine (most of the bugbears have no idea that it is there) but will quickly recognise its obvious value to the PCs if asked about it. It is possible that he might try to bargain with them for it, but will either keep raising his prices until they get exasperated and give up, or will trade them a useless bauble instead of the real thing.

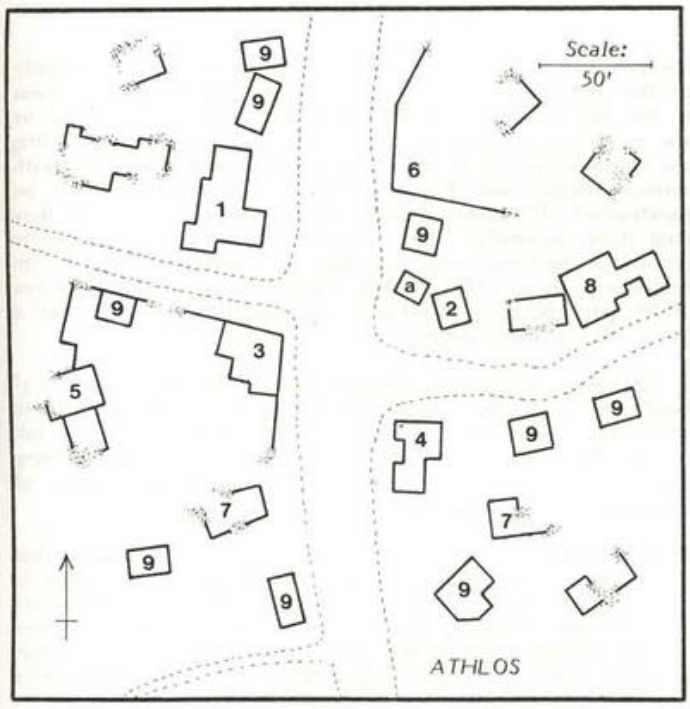
Shoggi wields a huge broad sword that inflicts 2-8+4 damage (due to his great strength) and he is dressed in odds and ends of plate mail over the top of a suit of chain.

KABU: AC 7, LVL C6/C5, hp 23/17, D 1-6, XP 200.

The shaman Kabu is often apparently possessed by demons or spirits of a strange nature and goes around the town or mines as if he was totally unaware of his surroundings (he seems almost as mad as Toli at times) - this is just a show he puts on for the uninitiated who expect this sort of behaviour from their shaman, and it also gives him an excuse to burst into rooms unexpected and see what goes on behind his back. In fact Kabu is a wily fellow who has half-blood relations in many of the major tribes of the area and uses his connections to avoid work in the mines - he is not a particularly devout or successful shaman, but he makes as many sacrifices as he can to the earth gods of the mines (having robbed the victims first) and inflicts all manner of obscure punishments on members of his tribe who disobey the completely arbitrary religious observances that he invents. His spells are as follows:

D&D: cure light wounds, light, bless, hold person, curse.

AD&D: command, cure light wounds, light, chant, hold person, silence 15' radius, animate dead.



ATHLOS

To save describing every dull and uninteresting room or cave in the town and mines, a general description of the bugbear settlement will be given here and you can improvise from this whenever the PCs enter a relevant area.

Not including the two leaders, there are 47 male bugbears in the camp, plus 13 females and 11 young (the miners are not encouraged to have families in this unpleasant environment, where the young creatures cannot be taught the traditional bugbear skills of hunting, marauding, raping and pillaging); females count as hobgoblins and young as kobolds if they have to fight, but they will only do so in the direst of emergencies. There are additionally 56 goblins who have been enslaved by their larger cousins - these goblins tend to do all of the menial and dangerous jobs around the settlement, including cooking, cleaning (only weapons, of course), carrying out the loose rubble from the mine and propping up new and unsafe shafts. The goblins work in bands of between 3 and 12 and are shackled together with chains and leg-irons; if they have to fight they will only be able to use improvised weapons (knives, stones, picks, bags of rocks, etc) and will be hampered by their chains, attacking at -1 and having great difficulty manoeuvring.

The houses used by the bugbears are usually in a safer state than many of those in the town but even so are a sorry sight and not exactly the most comfortable of lodgings. They would prefer to live in the caves and mine-shafts but are well aware of the danger of being crushed at any time. The rough shelters that the bugbears have constructed in the ruins are generally low-roofed and contain little more than a few piles of sacking for beds, the family's or group's few possessions (including somewhere safe to stash any coins that are not carried on them; personal treasure is P and Q for D&D, J, K, L and M for AD&D), some cooking pots, odd tools and so on. They usually stink of stale sweat and meat that has gone off some weeks ago and are full of lice and similar vermin. Bugbears often make their toilet in the nearest clear space (occasionally this is their neighbour's hovel) and the whole town reeks from this unpleasant habit.

You should remember that these humanoids are by nature nocturnal and that they work during the hours of darkness and sleep and rest when the sun is up.

KEY TO ATHLOS

Only the centre of the town is shown on the map - most of the bugbears live in this area and the houses further out are in an even more ruinous state than these. There are half a dozen guards posted around the outskirts of the town, each concealed in the remains of a house (often in a section of upper floor that has survived), armed with a crossbow and carrying a horn to warn the settlement.

1. Shoggi's House: This is the largest standing house in the town and is occupied by the leader of the bugbears and half-a-dozen of his favourite cronies. The house still has most of an upper floor and it is here that the richest pieces of ore are stored, constantly guarded by a single bugbear. Shoggi also sleeps on the upper floor, unless he is too drunk to climb up the makeshift ladder.

2. Kabu's House: The shaman lives alone in this house, although there is always a guard or two stationed outside. The house is full of all manner of strange objects and is covered in seemingly mystical symbols. At night there are sometimes pained cried from Kabu's house as he rips apart one of the number of small reptiles and animals that he keeps. In the hut next door (2A) live seven of the goblins who are permanently at Kabu's beck and call - when their master is in a foul mood they fear to enter his house as he is often threatening to use them in his enchantments instead of rats and lizards.

3. Main Store: This house holds the larger pieces of ore-bearing rock ready for trading and whatever stores are remaining from the last time that such a trade was made. A guard is usually stationed in the house.

4. Smithy: A small furnace and basic smith's tools fill the northern part of this house and a multitude of broken axes, swords, shields, pieces of armour and other metal odds and ends are stored in the southern part. Kabu and a couple of other bugbears have some basic smith's skills and can use this workshop to make simple repairs to weapons, armour or tools (mainly the latter) or even smelt a little of the ore that has been recovered from the mine to determine the quality of the seam.

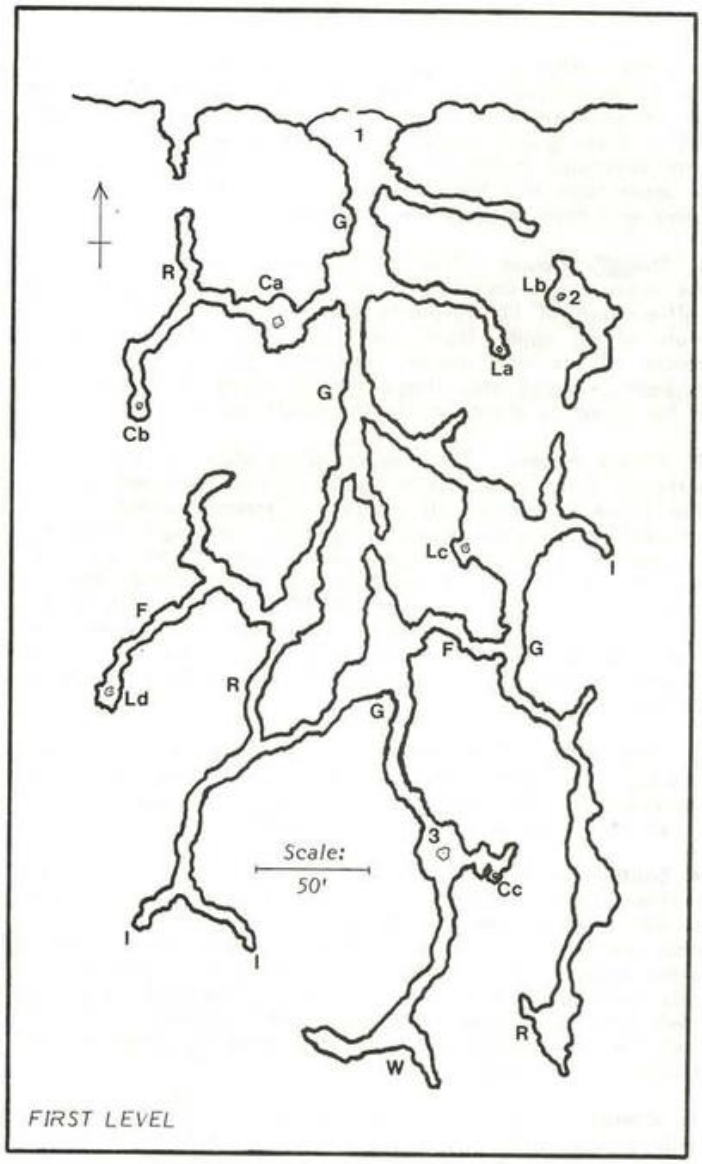
5. Ovens: In the south-east part of this house there are still a pair of large ovens in relatively good condition and these are used by the goblins in preparing the bugbear's cooked food. A number of large chopping implements and big spits lean against the walls.

6. Goblin's Quarters: Some of the goblins (usually those that the bugbears feel have not worked hard enough) are chained up here during the day. The wall has a number of manacles and rings to accommodate the goblins and these creatures have pulled up broken beams, old doors, etc to cover themselves and keep the hated sun out - some even dig holes to cower as far as possible from the light.

7. Tool Stores: These two houses are the nearest to the mine that are not whole enough to live in (the mine is about 100 yards to the south of these houses). They are used to store the mining tools: picks, shovels, buckets, rope, beams and supports (taken from other houses), barrows to carry out the ore and so on.

8. Barn: This house is used to store some of the bugbear's own agricultural produce, and the few livestock that they possess sleep here at night; these are a few scrawny chickens, a couple of pigs, and a dozen geese. These all wander around outside in the day when the humanoids are mostly asleep and will cause a loud raucous disturbance if approached by humans at such times.

9. Bugbear Houses: All of these houses are used by the bugbears - most are just about safe to live in.



FIRST LEVEL

THE MINES

The mines are worked during the night by the bugbears and goblins - they start about mid-evening and end about mid-morning, spending in all around half the day working and the other half (the middle of the day as far as the PCs are concerned) eating, drinking and sleeping. Some of the bugbears are always on guard duty or on patrol and hunting in the vicinity of the town. Most of the actual work down the mines is done by the goblins and the bugbears tend to merely oversee their slaves (they will do some of the heavy lifting work if it is really beyond the much smaller and less well cared for goblins). There will be about 40 of the goblins working in the mine, either cutting at the face that is currently in favour or carrying rubble out of the mine and supporting beams back in. There is almost always 1 bugbear with each goblin group and between 10 and 20 will be working in and around the mines at any time.

Those areas of the mine that are not described are just old tunnels or faces that are not being worked at the moment. All of these areas will be full of loose rubble and bits of wood, etc, plus a few broken or damaged tools. There is a small chance that bugbears or goblins will wander into these areas, but it is unlikely unless the PCs make enough noise to attract their attention.

KEY TO THE MINES

The passages in the mine vary in width from about 3' (mainly on the 3rd level) to 10' (not including the cavernous areas of the 4th level). The ceiling of these passages can be as low as 5' or as high as 15'. The walls, floor and ceiling are roughly cut out of the rock and are generally damp with various lichens and fungus growths. The floors may be constructed of boards or filled with loose rubble where they drop down suddenly. To save repetition certain frequently occurring features are denoted by letters rather than numbers - these refer to the following general descriptions (which you can vary or alter as you see fit, changing each a little to prevent boredom).

C. Chimney: An access between levels that has no means of moving up or down. There will be old spikes and so forth to which the characters can attach ropes, but these may fall out of the wall (1% chance per 10 lbs per round), allowing the PC (or NPC) to drop to the floor below. Pairs of chimneys have numbers indicating where they link up.

F. Dangerous Floor Area: In these places the boards that have been used to keep the floors roughly even have begun to give way. There is a 1% chance per 1 lb weight that they will collapse, dropping the victim 6" to 3' onto an uneven surface (often loose pieces of sharp rock). The person dropping through will take 2-8 damage (save under DEX on a d20 for half damage). The humanoids know of these drops.

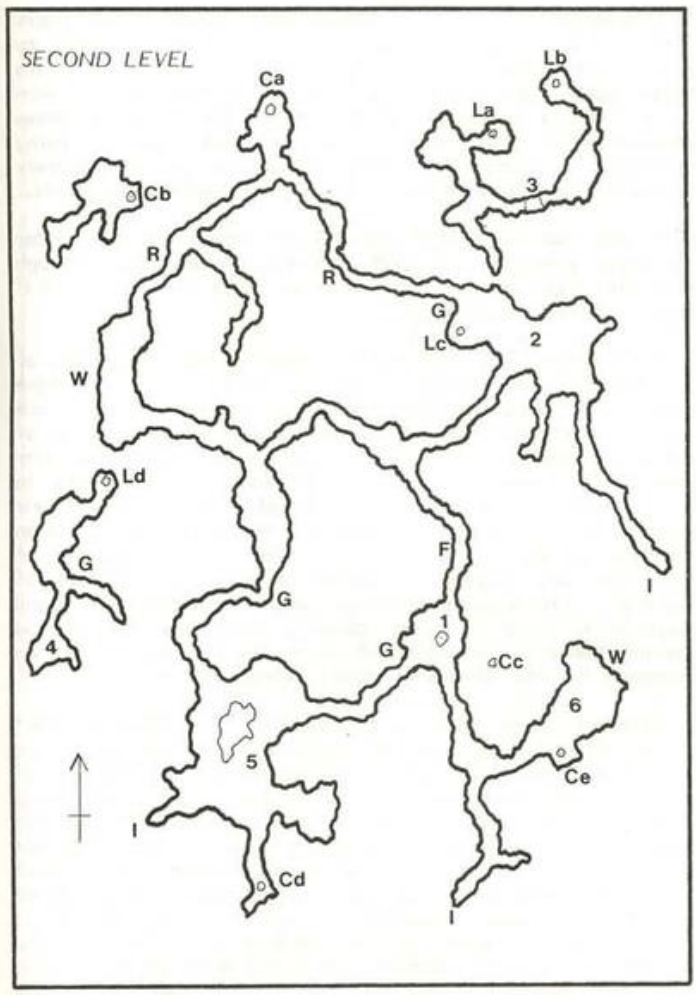
G. Guard Dog: The bugbears have a number of large hunting dogs chained up in the mines - these guard the passages and are mainly to keep out animals that might wander in during the day. Each will bark loudly and attack anything other than a bugbear or a goblin that comes within reach of its 15' long chain (the noise echoes around the mine and can be heard anywhere within it and in the town by those is awake). These should be treated as wolves (D&D - slower move) or war dogs (AD&D - no armour): AC 7, HD 2+2, MV 120'/12", AT 1, D 1-6/2-8, save as F1, morale 8, Al N, SZ M, XP 25/35+3.

I. Impassable: Though the human miners worked beyond here (indeed the mines were much larger then) cave-ins have blocked the passages off. If you wish to extend the mine, you may do so with passages from these points, or optionally treat them as dangerous roof areas.

L. Ladder: An access point between levels that has an iron ladder fixed to the wall. These are all fairly safe and can be climbed up and down with no difficulty unless the PCs are carrying so much that they cannot fit through the 4' wide access holes. Ladders have numbers like chimneys.

R. Dangerous Roof Area: The roof of the passage or cave is not properly shored up in this place and there is a chance that any disturbance will bring the roof down. If there is fighting or similar violent activity the chance is 90% per round, otherwise it is 10% per person passing the area per round. If the roof falls it will do so in an area of 2-8 feet squared (ie 4 square feet to 64 square feet) causing 2-16 damage to anyone in the area - again a roll under DEX on a d20 will allow the victim to escape with only half damage. There is additionally a 1% chance per square foot of fall that the passage will be blocked and will need 2-12 man hours of work to be passable again (this does not apply in rooms). The humanoids also know of most of these areas, but will forget about them if pursuing PCs or in combat.

W. Work Face: These are the areas currently being mined by the settlement and there will be 3-18 goblins and 2-5 bugbears working the area (or nearby, carrying rock, etc). There will also be a constant stream of creatures from here to the entrance, using the most direct route that does not cross a dangerous area (and you must obviously take into account the movement between levels). The bugbears will all be properly armed while the goblins will only have tools.



FIRST LEVEL (Ground level)

1. Entrance: There is a low barricade across the entrance to the mine with a section that can be removed when the mine is being worked (ie at night). The wall is 5' high and has had a number of sharpened stakes placed on the outside. Several skulls hang above the entrance, spiked to the rock face. About 20' above the entrance there are a pair of guards, one to either side, both in good, semi-concealed defensive positions, with crossbows and warning horns. Just inside the entrance there is a large bell that is used in case of emergency (collapsed roof, rich seam, etc).

2. Kabu's Shrine: None of the other bugbears are allowed into this cave as Kabu tells them that the evil spirits he conjures will possess them and steal their souls. The cave is actually full of pseudo-mystical devices (stones with runes carved into them, dolls with pins sticking out, etc) and cages containing all manner of slithering and crawling creatures (snakes, spiders, small slimes, etc). A PC moving about in here must roll under his DEX to avoid knocking over one of the precariously perched cages and spilling out 2-5 poisonous insects or reptiles. Searching the room is guaranteed to loose 3-18 of these creatures, whatever care is taken.

3. Winch: A huge badly oiled and squeaking capstan is used to wind the rope going to the lower levels. Bags of rubble and ore are brought up with this. To the east is an unused twisty passage with a 30' drop separating the two halves. The bugbears are unaware of the chimney that is hidden by a turn of the passage (they found it once but, as the passage goes nowhere, quickly forgot it ever existed). The chimney is only big enough for an unarmoured PC to pass through.

SECOND LEVEL (60' below surface)

1. Winch: The winch from room 3, level 1 passes through this cave and on to the 4th level. There are usually piles of stone and ore waiting to be lifted out stacked against the walls, and a couple of barrows for moving rock.

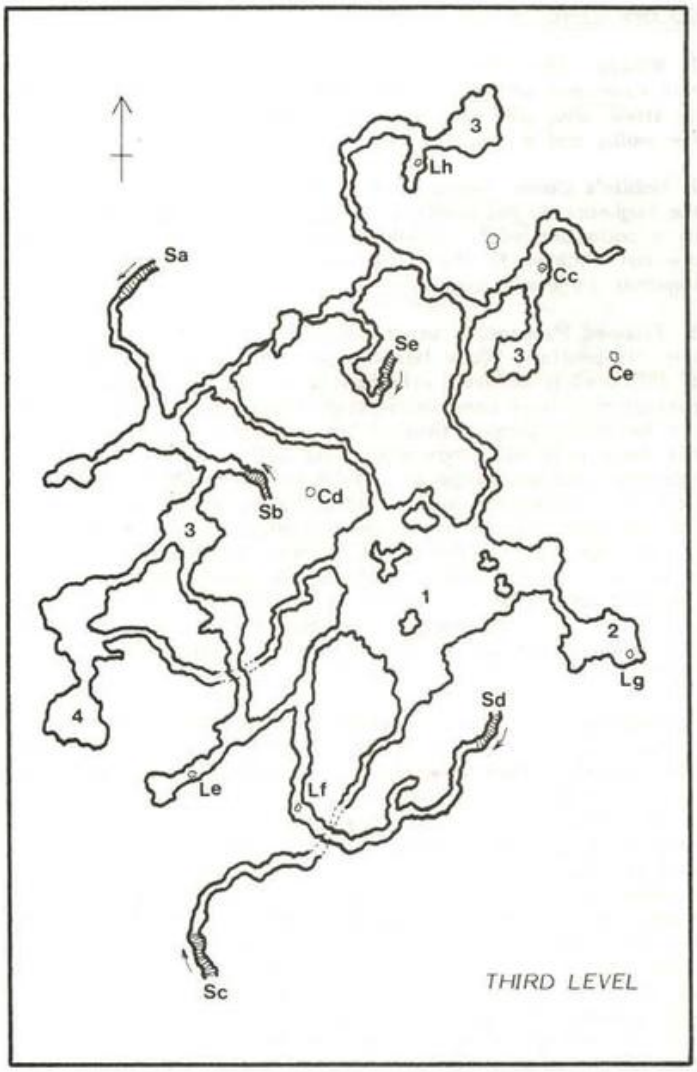
2. Goblin's Cave: Some of the goblins sleep here at night - the bugbears do not really mind too much if they are crushed by a collapsing roof. Unlike those outside the mines, these are not chained to the wall, though they are still chained together in small groups.

3. Trapped Passage: Just to make sure that no-one sneaks into his bestiary, Kabu has trapped this passage. The floor of this area is covered with boards and in the middle of the passage they have been deliberately weakened. The weak part can be easily jumped over if the character knows of it; if not there is a 50% chance that he will place his weight on this area and drop through. If he makes a d20 save against DEX he will merely suffer 2-5 damage, otherwise his foot will become trapped in a jawed mantrap. This will inflict 2-8 damage plus 1-6 damage if he tries to escape; a strength of 20 (ie two characters combined) is needed to get out of the trap and either successful or unsuccessful attempts will cause the extra damage. In addition the victim will be at 2/3rds movement and -1 to hit for 1 day (even if a cure is received for the damage itself).

4. Treasury: This cave is used to store the bugbears' main treasure (ie not the personal treasure and not the ore that they trade). They are not a particularly rich tribe, but still guard their limited wealth - as well as the guard dog in the passage, there is always on bugbear on watch in the cave (they are more worried about thieves among their own kind or the goblins than outsiders, but with a guard there is someone to torture and hang if anything does go missing). There are a couple of chests and several sacks lying around the room, all full of odds and ends that the bugbears have collected. In coin there is a total of 1,000 cp, 400 sp and 25 gp in the sacks. added to this is a set of silver plates and goblets (100 gp) and six rather poor quality furs (60 gp). In one chest there is another 500 cp, 200 sp, 300 ep and 100 gp plus a leather bag that is firmly tied - this holds yellow mold spores and anyone opening it must save under DEX on a d20 or spill half the spores in a 5' radius area. The other chest is trapped with a simple poison needle trap (+25% chance to find, +10% chance to remove) - the poison is too old to kill but will cause a coma for 2-5 days if a save versus poison is failed. The chest contains three suits of fine chain mail - two are worth double the normal for chain and one is a suit of magical chain +2.

5. Shrine: This is the tribe's shrine to their earth deity, a being they believe (against all the evidence) will bring them good fortune in mining if he receives a regular supply of sacrifices. Any PCs caught will be chained up in here and hung from one of the stout rings that are secured in the walls of the east alcove. In the centre of the room is a pit to the 4th level and the sound of rushing water can be heard from below; round the edge of this pit are a multitude of mystical symbols and religious signs. When the bugbears feel it is time for a ceremony (and hence a feast) they gather in this cavern with their sacrifice and chant strange ritual phrases. A number of minor offerings are thrown down the pit and then Kuba comes forward and makes a ceremonial speech. At the end of this the unfortunate victim is tossed to his death in the waters below - if there is more than one possible victim they will only be sacrificed at a rate of one per day (allows all the more time for celebrating).

6. Worked Rockface: This is where the bugbears currently reckon they have their best bet of striking rich and they are working the north-east face of this chamber. There will always be a few goblins chipping away at the rocks, even during the daylight hours when they are normally asleep.



THIRD LEVEL (100' below surface)

The 3rd level is mainly unknown to the bugbears - they know there are a few cracks and passages too small for them to get down, but don't know about its size or its inhabitants. This level is the home of a tribe of small humanoids calling themselves the Jihanti who moved in between the time of the goblins' rout of the humans and the bugbears' reopening of the mine. The Jihanti are a quick, quiet folk who have the ability to blend easily into their natural surroundings; they are mainly peaceful, living by agriculture and fishing, and keep themselves very much to themselves - see the end of the scenario for stats and details concerning this race.

They live on the 3rd level of the mines and use the 4th for gaining their food, creeping along tiny passages that the bugbears do not even notice. Their level is an intricate web of small caves and fissures, some artificially widened by these creatures, and it joins mainly onto the level below by means of small chimneys or steep stairways carved into the rock floor. The passages are no more than about 3' wide and 5' high, the caves being slightly higher. Although this level is still damp, it is noticeably less smelly than the upper two levels and the floors are clear and level - PCs will not suffer the problems of broken boards or collapsing ceilings if they enter this level.

The PCs are unlikely to come across the Jihanti unless they explore the 4th level or one of their number is sacrificed to the bugbears' earth god - this latter introduction is far more likely (see the 4th level key).

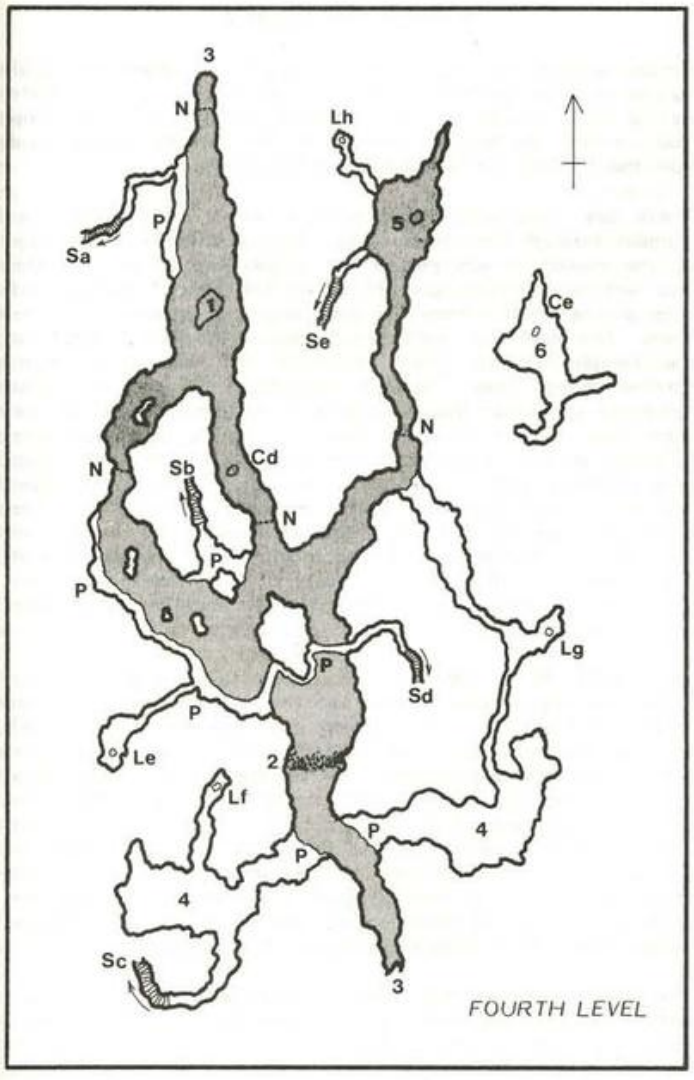
S. Stairways: As with the ladders and chimneys, the stairs between the 3rd and 4th levels are marked with numbers to show which ones join to which. All are very steep with fairly shallow steps and there is a chance that any PC who is not paying attention or is rushing up or down these stairs may fall over. A save under DEX (+4 if care is being exercised) is needed to avoid falling; if up this merely causes 0-2 points of damage, but if down causes 2-8 points.

Note also that the dotted passages are sloped and pass under the other passages. Several chimneys merely pass through this level from above to the 4th, but these are not coded if access is not possible.

1. Main Hall: The main eating, sleeping and living area of the Jihanti. This cavern is 20' high and has several stone pillars still reaching from floor to ceiling - these are decorated with all manner of paintings and carvings, all of the otherwise free spaces being used for a multitude of tiny runes and symbols. There are 26 adult Jihanti living in this cavern (14 male, 12 female), plus 11 young. Their bedding is of a soft mossy material and they have little in the way of personal possessions. The joint possessions of the tribe are mainly concerned with simple factors of survival - fishing implements, simple utensils for food preparation (food is rarely cooked), tools for mining and carving the rock (often stolen from the bugbears and then reshaped for the Jihanti's smaller hands) and so on.

2. Choola's Cave: This is the cave of the effective chief of the Jihanti - they do not really acknowledge anyone as chief, but Choola is currently the Songmaster, the member of the tribe who is responsible for singing the magical songs which they believe aid their food production (see the 4th level for further details). Choola has a number of simple ceremonial garments and a few items of plain jewelry, such as the apparently unmarked gold pendant that he wears at all times - on closer inspection it will be seen that it is covered with hundreds of the symbols that decorate the columns in the main chamber (the total value of the Jihanti jewelry is about 250 gps and this is only because of the fine craftsmanship, not the quantity of the material).

Choola has no magical abilities other than his 'songs' but he will act as the spokesman for the tribe if any PCs are encountered. They will be wary of outsiders though more or less well disposed towards them. If the PC (for it is likely to be one at first) asks for aid in freeing his companions, Choola will give what assistance he can without endangering his tribe in exchange for some donation from the party (a finely crafted item of jewelry, a small magical item, etc - craftsmanship will be valued over price). If the PC tells him what they seek in the mines, Choola will also offer to help but will want a greater reward for this more complex task. The reward he will ask may seem strange to the PC, but Choola will demand this and none other - if the PC wants to know why he choose this reward, the Jihanti Songmaster will explain that it fulfills the prophecy of an old song and that the songs cannot be ignored (actually Choola's limited telepathic ability will pick up on this from the PC's thoughts about his problems - a fitting price for the service). The reward demanded will be a number of eagle eggs (about six, but they are not too fussy) - the Jihanti regard these as a great delicacy and of much magical power, the flight of eagles being in complete contrast to their subterranean lifestyle. Choola will demand payment in advance, though he will free the PC's companions to aid him. If the PCs can pay the price, Choola will guide them to the Eagle Stone and will even help them to get it out of the caves, though he will never endanger the people of his tribe. If the PC does not like Choola's offer, he will be reminded that the Jihanti saved his life and that the life of his party members could lie in their hands also. You should take care to play the Jihanti as deep, mystical, fey folk (see details at end) who will not be pushed around by PCs - their offer is not meant to be an easy option.



3. Jihanti Chambers: Further living quarters for 2-12 of these small humanoid creatures (see above).

4. Shrine: Offerings of fish and lichens are placed on the floor before a short pillar that resembles a stone totem. There are usually 2-5 Jihanti sitting around this pillar chanting quiet melodic songs - they are training for the post of Songmaster and will be of various ages and at different stages in their training, one being ready to take over from Choola if necessary. If the PCs get the eggs for the Jihanti, they will be ritually prepared in this room by the training singers and then eaten by the whole tribe. Only if the eggs are fully acceptable will the Jihanti keep to their side of the bargain. If they are rotten (see the temple descriptions) the Jihanti will either attempt to overpower the PCs (in their sleep, for example) and then toss them back into the underground river to drown, or may take them to the upper levels and then attract the bugbears.

FOURTH LEVEL (150' below surface)

Most of the 4th level is flooded. The toned areas indicate that there is water there to a depth of about 10'. These are the largest passages and caverns of the mine, often reaching 20' or 30' in height (plus the water depth). The water flows quickly northwards and the slippery surface underneath means that it is almost impossible not to fall over - the percentage chance per round is equal to STR + DEX - and once a character has slipped he will not be able to regain his feet unaided. There are various fish in the river and these are caught by the Jihanti.

N. Nets: This indicates the position of a Jihanti fishing net strung across the passage or chamber. The Jihanti nets are strong and will stop a PC if he falls into the river - in fact, the PCs (or one per day) are most likely to meet the Jihanti by being sacrificed by the bugbears, falling into the river (it is deep enough below the pit to survive the fall) and then becoming caught in the northernmost net. The Jihanti will then haul the PC to safety (also collecting the other smaller sacrifices if they are edible) and take him to be interviewed by Choola.

P. Fishing Poles: This indicates the position of a Jihanti fishing pole, often watched by one of the Jihanti.

Note also the raised paths alongside the river in some places, and the bridging passages to the central pillar at the south end of the river.

1. Chimney: This is where the PCs will drop into the river if they are sacrificed by the bugbears. PCs will only suffer 2-8 damage from the fall and will then be entangled in the north net; there is no hope of gaining a footing.

2. Waterfall: The river drops 10' at this point to reach the main depth of this level.

3. Underwater Passage: At these two points (one where the river enters the level in the south and the other where it leaves it in the north) the ceiling drops to the surface of the water and the passages become too broken and tortuous to be traversed by PCs. If the PCs are able to pass these points (probably magically) it is up to you to decide what the river looks like beyond - the passages will probably mostly be flooded but there might be small lakes in caverns.

4. Fungus Farms: These caverns are filled with the strange orange and green fungi that form the staple diet of the Jihanti. These fungi are highly nourishing and not a lot of one is needed to sustain a character - however, to most people other than a Jihanti they taste so revolting as to be almost inedible. The main function of the Songmaster is to sing to the fungi to encourage their growth; the Jihanti claim that if he is prevented from doing so the fungi will die. They attribute this to the magical powers of the song, a combination of its ancient mystical words and beautiful melody, added to which is the great skill and training of the Songmaster.

5. Chimney: This is the chimney that leads to the winch on level 1 (see room 3, level 1 and room 1, level 2). As the Jihanti rarely fish here, the few bugbears that have been lowered down have seen no sign of life (the bugbears make so much noise that they will never surprise the fishers).

6. Kabu's Store: This cave, connected by a chimney to room 6 on the 2nd level, is the place where the Eagle Stone has been stored. It is placed inside a sack that is padded with various rags and cloths, and pushed to the far end of the southern passage - Kabu knows it is a magic item but is scared of it, not understanding either its function or its unbelievable weight. Also stored in the cave are a number of items that the bugbears have liberated from passing adventurers or that they found here when they arrived. These include strangely coloured or shaped stones, robes with magical signs embroidered into them, a sackful of minor magical paraphenalia (including the material components for all the common adventuring first and second level spells) and a couple of spell books. The first of these has been exposed to too much damp and, in some places, to candle flames and the second has had many crude symbols daubed on it in blood - these are the work of Kabu and some of his pointless do-it-yourself incantations and charms. There are only three pages sufficiently undamaged to be of an use to an MU and these contain the spells ventriloquism, web and wizard lock (Kuba was working through the books and it is the last pages which are whole).

THE TEMPLE OF HESLOR

The temple at Mount Quet (or Mount Sandar as it was known to the Yssarians) was built very soon after the humans arrived at this site. Although the design and layout of the temple is relatively complicated, the actual construction is quite crude, as it was mainly built by miners with only a few decorative touches added by more experienced and competent masons.

The temple was used by the priests of Heslor and the families of the mining community, plus the small garrison that was stationed in the town - it served all their various ceremonial needs and provided an extensive crypt area for their dead (there was both a communal crypt for the miners and a number of private crypts for those who could afford them). Services were conducted to the fire god, Heslor, and there was some provision outside of the main temple for the worship of other deities (though only those who had some affiliation to Heslor and were not inimical to his fiery precepts). Unusually for a temple of this kind, it was not inhabited by the priests, almost all of whom lived in the town at the base of the mountain - the miners were quite happy to give their services to build the temple, believing that with it above them they could not fail to strike it rich, but they were less keen to waste their time providing the extensive quarters that would have been needed to house the priests and their retinues.

When the humanoids attacked Athlos and drove off the miners they also entered the temple and looted any of the valuables that had been left by the priests in their rush to escape. Most of these were in the upper part of the temple as the orcs and goblins were too afraid to enter the crypts - the main temple area itself, however, was sealed and therefore avoided their pillaging. By the time that the humanoids reached the temple most of the priests had fled, but a few remained, either by accident or because they choose to defend their holy ground. In an attempt to stop the advance of the goblins they brought down portions of the ceiling in several places, hoping (successfully) to stop them reaching the main temple and committing all manner of sacrilegious acts within the sanctuary.

Since the orcs passed out of this region the temple has had a few temporary residents, mostly animals, but no creatures attempted to occupy it permanently. When the bugbears came and reopened the mine they sent a few scouts into the temple but decided that it was a place of bad magic - they had no reason to use it and did not want to antagonise any spirits or undead that might be resting there. The first party from the Heslor sect in Charnor found a number of minor creatures in the upper levels but these either fled or were quickly dispatched. Since their summoning of the demon and the subsequent sealing of the main entrance there have been even fewer occupants of any nature (other than the demon and the fell things in the lower levels), only the areas close to the upper and rear entrances being used as lairs.

If the PCs are able to establish contact with either the bugbears or the eagles they will get very little in the way of helpful information as regards the temple. The eagles will be able to tell them what the upper levels looked like, as far as the areas accessible from above go (ie the gallery on level 1 and the obscured floor of level 2). The bugbears will be almost no use at all - all will maintain that they can feel the evil spirits of the place (because this is what Kabu tells them he can feel) but none will know anything about the inside of the temple, those that once entered it having left or died. If they are really pushed on the matter they will begin to 'remember' stories of great halls encrusted with gems and fabulous wealth sitting there merely for the taking, believing that this is what the adventurers want to hear. The Jihanti know absolutely nothing of the temple (unlike their complete knowledge of the mine system in which they live).

PLAY IN THE TEMPLE

Before reading the section on the temple, it might be useful to you to know something about the possible course of events as far as this part of the scenario goes - this will help you see how the various sections of the temple connect and how the players are likely to approach them.

There are essentially three possible ways of entering the temple: through the upper levels, having climbed to the top of the mountain and passed the eagles' eyrie; through the rear entrance, having climbed up to Dead-man's Ledge; and through the main entrance, access being up a path from the town. The first two methods will enable the PCs to get into the temple without great difficulty but will place them further from their desired targets - there are also creatures lairing in these places who will attempt to defend their lairs against the PCs' incursions. The front entrance is more or less unguarded (the creature under the bridge only becoming active if the PCs manage to fall down there) but it is magically closed and may be difficult for the party to open (as with all these comments, the actions of the party depend greatly on the magic items and spells that they have available - a small party of high level characters will find the main entrance less trouble than a larger lower level party).

Once inside the temple they can apparently move around quite freely, having access to most of the areas; they will soon realise, however, that those areas that have been sealed off are exactly the ones to which they want to go. The main shrine will probably remain out of their reach until they have acquired the Eagle Stone, though they may catch the occasional glimpse of it. Far easier to enter will be the crypts - these are where the relics and treasures left by the goblins lie, undisturbed by any since the temple was abandoned because of their magical and undead guardians (the first party from Charnor called the demon to the temple before they had a chance to explore the crypts).

The crypts will probably form the principal area of play the first time that the PCs visit the temple. In all likelihood they will explore these, hoping to find treasures (which they may) and the Eagle Stone (which they obviously will not). From clues given in the crypts they should gain some advantages for later play in the temple (assuming that they remember these and realise their significance in the first place). Once the PCs have searched the accessible parts of the temple, it should become apparent to them that the Stone is not there; to help them there are hints that might lead them to conclude that it is with the bugbears - if they do not reach these conclusions you should help them out, using either the eagles or Toli (or perhaps the NPC party if they are on amicable terms).

Once the players realise that they are on a wild goose chase as far as the temple is concerned they are likely to either give up (which, unless they are playing a campaign, should be discouraged) or search elsewhere, the only sensible place being the bugbear camp and mines - there is a chance that they could already have the Stone if they were captured early in the game by the bugbears but, if at all possible, such an early capture should be avoided. Here they may face several problems (not the least of which is their death by sacrifice) but will hopefully be able to recover the Stone (though they may, of course, have to return to the temple or the eyrie to satisfy the Jihanti).

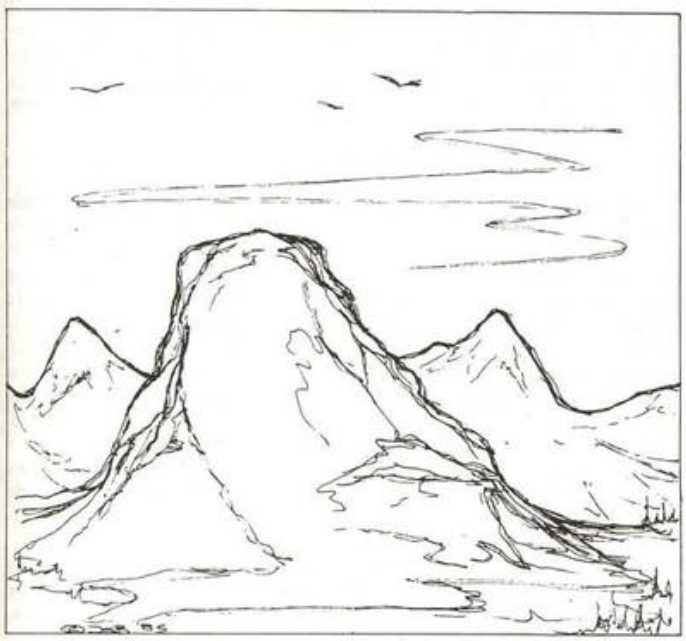
With the Stone in their possession the players can either flee back to Yssaria, or attempt one of the other options that have been presented to them (depending on what they did in the crypts, they may have little choice but to return to the temple). The Stone will allow them to enter the main shrine and perform whatever ceremonies they feel necessary - cleansing themselves, summoning or banishing the demon, etc. Details on these are given in the description of the shrine.

THE MOUNTAIN

Mount Quet will not present a major difficulty to the party if they wish to scale its sides. The north side (that with the town and temple) is the easiest face to climb and up to the temple itself there is a steep but relatively easy path to follow. The mountain becomes much steeper if the PCs move south, though this face does have the advantage of being hidden from the view of the bugbears. Assuming that the party has sufficient climbing equipment (ropes, spikes, etc) and that a thief leads the way, there is little chance of anyone falling off and killing themselves. The chance of someone slipping is equal to 1% per 100 lbs weight (including equipment carried, though the sensible party will pull any equipment up separately). If a PC does slip, the damage will be 2-8 points, halved if he can make a saving throw under DEX on a d20. If, however, the party are not roped together, do not have suitable equipment or are not being led by a thief, etc, the chance of slipping will be 10 times that above (ie 1% per 10 lbs weight). If roped, damage will be 2-12 (halved if save made as above) and if there are no security measures, the damage will be 10-60 (halved if save made).

There are many ledges on which the party can pause from its exertions if it so wishes but few of these are large enough for the party to stop for any length of time in any comfort. The three large plateau areas are that in front of the temple itself, Dead-man's ledge at the rear of the temple (north side of the mountain) and the peak (which is also the eagles' eyrie). The PCs will obviously encounter the eagles if they climb to the peak, but Dead-man's ledge is a good place to introduce the eagles if you wish the PCs to meet them before they enter the temple (if they are going up this way, they will probably enter via the rear entrance from which the sacrifices used to be thrown).

It will take the PCs at least a day's effort to reach the peak if they climb up the north side of the mountain and about half that if they use the more exposed south side. If you determine the weather in your game, make sure that suitable penalties are imposed for bad weather (wet rock, low visibility, cold, etc). There are unlikely to be many encounters on the mountain, other than with the eagles or, if the party is on the south side, the bugbears, Toli or the NPC party from the Aetri sect - if you do roll a random encounter make sure that it is sensible for the environment (ie a flying or climbing creature).



GENERAL TEMPLE DESCRIPTION

Unless otherwise noted in the descriptions of the individual rooms, the following details hold true for the temple - if there is any confusion, use your common sense.

The temple is cut straight out of the rock of the mountain and the walls, floor and ceiling have been left unfaced. In some places there are supports to hold up the roofs, but these are all of sturdy construction and can be considered safe - if the PCs wish to bring down a section of roof, assume that there is a base 20% chance if they remove the supports (either by hacking them away or by burning them). The stone is a dull reddish grey in colour and is reasonably hard (unlike the much softer rock in the mine below). All room and passage sizes have been given in convenient 5' units but you may vary these if you wish (make sure that you are consistent and that the passages, etc, will still join up) - in any case you should only give rough measurements to the players (assuming that they are not using some form of measuring device in the game) and the further the distance, the greater the chance of them making a mistake.

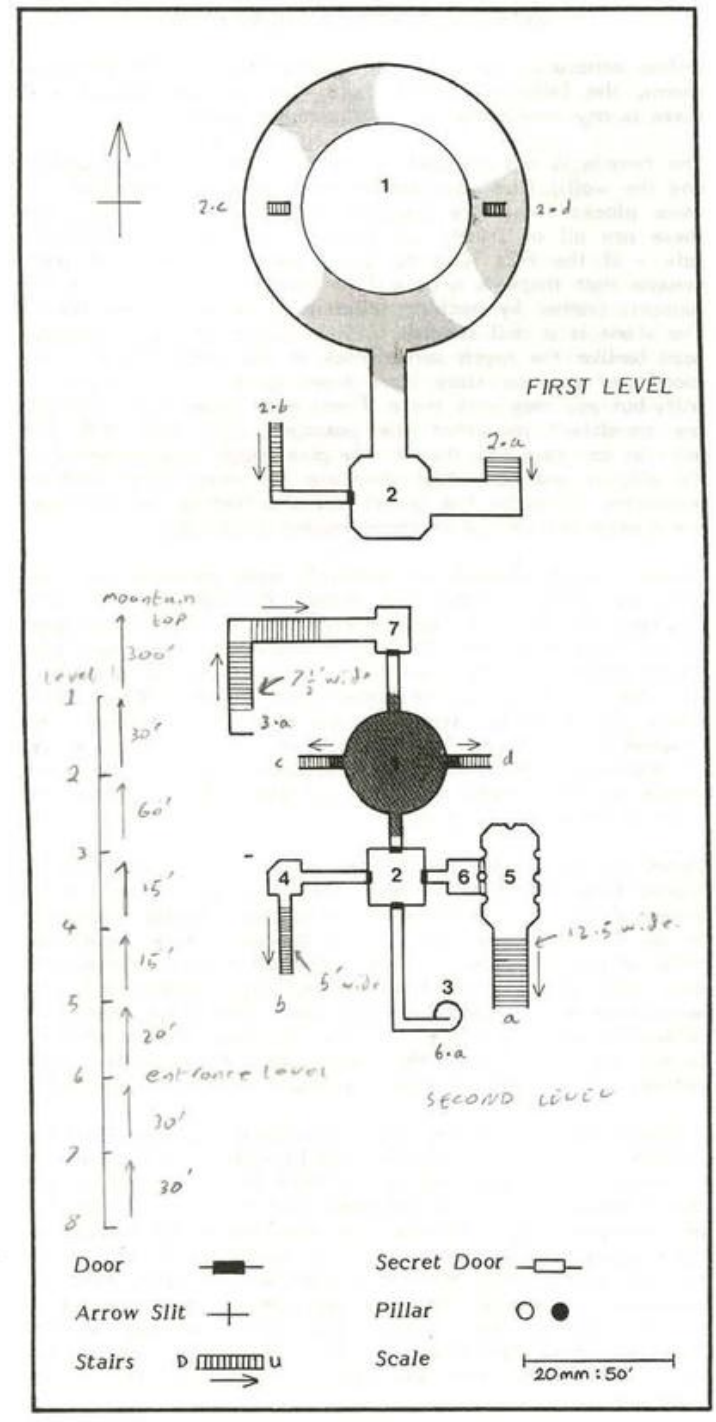
Passage height depends on width: 5' wide passages are 7'-8' high, 10' wide passages are about 12' high and 15' wide passages are about 15' high. Rooms tend to be from between 10'-12' high to around 20' high depending on their size (you should make a sensible estimate if no figure is given but note that no room can be higher than the distance between levels will permit). Stairs are all sound, though worn, and descend at a rate of 1:2 (ie a 10' descent in a 20' length of stairway) - there are a lot of these stairways and you should be very careful that you get the right one when you move to the new level map.

Doors are all wooden bound with iron. If they are noted as locked they will need to have the locks picked or can be broken down at -2 to the normal chances. Double doors will be at -2 in any case and at -3 if locked. Secret doors are made of stone and can be broken open as if they were locked; they will all, however, have an opening mechanism hidden somewhere near to them that will make them swing open when activated (it is possible for PCs to find the mechanism before the door - note that some doors have easily visible handles on one side, ie they are secret from one side only).

Although thieves are the only characters who can find and remove traps, certain actions may be described in terms of a chance to succeed equal to the PC's FRT (find and remove traps) percentage - it is assumed that thieves will probably be attempting these actions. In these cases (and ONLY in these cases) all PCs may be taken as having a FRT percentage but this will be half that of a thief of the same level (all dexterity and racial modifiers applying as normal, that is to say, not at half rate). Any other thieving abilities that are noted specifically in the text as being applicable to all classes for that use only should be treated in the sameway.

In the AD&D game, to be able to turn the undead, a cleric MUST have the appropriate symbol (ie dedicated to his god). If a cleric loses a symbol (or it is taken from him by, for example, the bugbears) he may make a new one from the requisite materials (usually silver) and enchant it. This needs the 2nd level spell, holy symbol - if you do not possess Unearthed Arcana with a description of that spell, the cleric should be required to cast a chant spell, the only effect being the dedication of the symbol. The cleric will also find that many of the clerical spells need a symbol as a material component - holy symbol (or this use of chant) need only the symbol about to be dedicated.

It is recommended that material components be used in this scenario (unless you never use them in your campaign) as the PCs may well lose many of their possessions to the bugbears, including such components.



THE EYRIE

The eagles' eyrie lies on the more or less flat area at the top of Mount Quet. As was noted earlier, there are 27 of these giant eagles remaining in the lair, led by the great Yekryeak. They nest in huge bowl-like structures made out of branches that are spread evenly around the top of the mountain. There are 16 nests (11 pairs and 5 lone eagles), 5 of which contain an egg each - the eagles will defend these eggs with great ferocity. In the centre of the nesting ground there is a large hole, 250' in diameter, that leads down to the 1st level of the temple about 300' below. The sides of this hole are steep and the rock fairly unsafe, but spiralling paths can be picked out - use the same figures as for climbing the mountain. For other details on the eagles and their likely reactions to the PCs, see the section related to them.

Note that in the key to the temple height given after each level number is in relation to the main entrance on level 6. Any rooms on the map that are not numbered are considered to be sufficiently empty not to warrant comment; if the PCs enter these rooms you should merely describe some general junk, dust, odds and ends of previous furnishings, etc, in keeping with the other descriptions of that part.

LEVEL 1 (140' above entrance)

This level (and part of the level below) has become the lair of a pair of spiders. They live off the small creatures that wander down the hole from the mountain and sometimes leave the lair to hunt. They do not bother the eagles as the birds are too large a prey for them; the eagles choose not to attack the spiders as they are not worth the chance of being poisoned. The spiders have access to rooms 1 and 2 on this level and rooms 1 and 5 on the level below - they may also attack on the sides of the hole from the peak. These spiders are:

D&D: tarentellas - AC 5, HD 4, MV 120', AT 1, D 1-8 + poison (causes dancing), save as F2, morale 8, AL N, XP 125.

AD&D: phase spiders - AC 7, MV 6"/15", HD 5+5, AT 1, D 1-6, SA poison (save -2), SD phase shift, AL N, SZ L, XP 700+6.

1. Gallery: The area in the centre of this room is merely the hole from the peak down to the level below. The gallery round the outside is mostly covered by the overhang from the sides of the hole. Note that the stairs come up from below and enter into the middle of the floor, the top being on the outside of the gallery. The toned areas indicate the presence of the spiders' webs - if you wish, these may extend up the hole towards the peak.

2. Spiders' Lair: This room is now used by the spiders as their lair. The room is full of all manner of litter and mess as it has often been used by various creatures for a temporary lair and each has left its own deposits of some form. Around the walls (and on the walls of the stairs to room 5, level 2) there are still dim traces of old murals - the base of the wall shows rising flames and above these are great, splendid eagles, their feathers seeming half of gold, half of flames. The spiders have little treasure, most of their victims being animals and birds; there are a few old and rusty weapons and some rotting clothes, generally of poor construction and of goblin size. There is also a clerical scroll among the rubbish - this is in a bad state and every character handling it must roll under DEX on a d20 or it will fall apart. The scroll is of resist cold (if you use such distinctions in your game it is of a lawful neutral earth deity and can only be used by the appropriate cleric). The scroll will be found by any thorough search of the room.

LEVEL 2 (110' above entrance)

1. Rubble-filled Room: This room forms the base of the hole that eventually emerges at the top of the mountain. Due to various natural and man-made causes, a large quantity of rock and boulder material has fallen down the sides of the hole over the years - this has accumulated at the bottom to a height of 10'-15' (highest at the sides). Most of this material is roughly packed and can be moved without too much trouble; even so it would take about 24 man-hours of labour to shift enough rock to get a passable gap into one of the four exits (ie 6 men working 4 hours, 3 men working 8, etc). If the PCs do attempt to move the rock this room would be a good place to introduce the NPC party from Charnor who would come down the hole and thus have the PCs partly trapped and at a disadvantage due to height.

2. Eagle Priest's Room: The room was sparsely furnished as the quarters of the priest who liaised with the eagles - the furnishings were smashed and burnt by the invading goblins. The doors to rooms 3, 4 and 6 are locked.

3. Spiral Staircase: The stairway descends to levels 6 and 7 - it should be noted that it is not marked on those levels through which it merely passes with no exit. It spirals down in an anti-clockwise direction.

4. Vestry: This room still contains the ceremonial robes of the priest whose task it was to converse with the eagles, arrange for the acquisition of their eggs and make sure that they received the benefits of the Eagle Stone's presence in the temple below. The room contains a chair, a table on which are laid three staffs and some jewelry, and a couple of magnificent cloaks hung on hooks in the north-west wall. The staffs are fairly plain with a simple flame pattern carved up them; the jewelry is mostly made of iron with a small amount of silver filigree work (a ring, two bracers and a circlet, worth about 25 gps for the lot). The cloaks are made from the feathers of eagles, some dyed, and have an intricate pattern of flames running up the back (worth about 150 gp each). If the wall between the two cloaks is searched, a loose stone will be found that conceals a small hole. In this is a clerical scroll (lawful evil and of a fire deity) containing a variant of the speak with animals spell which allows the user to communicate with the eagles (or in fact any large bird of prey) - for D&D the duration of the spell is doubled and for AD&D the duration is in turns rather than rounds per level.

5. Shrine: This shrine was used to bless the eggs of the eagles that were going to the king of Yssaria (it was possible for the eagles to enter this room). The columns each have a mural, now faded, on them: the southern pair show a raging fire, the middle pair an egg appearing out of the fire, the northern pair the egg breaking open, and the one on the north wall a crowned eagle (implying the king, as the eagle was part of his banner) flying above the flames. At the north end of the room is an altar with three egg-shaped depressions in it - resting in two of these there are still eggs, but they have been broken open and the contents sucked out. The secret doors to room 6 are easily found and the mechanism for each is on its side of the column between them - a simple panel to push. They were hidden for purely cosmetic reasons and any but the most cursory search of the area will reveal them and their mechanisms.

6. Store Room: This room was used to store the eggs once they had been subject to the ceremonies of the temple and before they left for the king's palace in Charnor. There are still half-a-dozen specially made packing crates in the room, three of which contain whole eggs. If these eggs are cracked open, everyone within a 10 radius must save versus poison at -2 or become subject to nausea (all actions at half chances) for 2-5 rounds - the eggs are VERY rotten. If they are presented to the Jihanti as part of the price for the Eagle Stone, these miniature humanoids will take great offence at this obvious insult. Also in the room is a map of the route back to Charnor from the temple and several letters to the king of the time (mainly comprising a long list of titles) craving him to accept the humble gifts of the temple in elaborate and flowery court phrases.

7. Guard Room: The magical guardians of this room prevented unauthorised access to the temple from the Eagle Priest's quarters - they are still active and will attempt to stop anyone from passing unless that person is recognisably a priest of the temple (ie if he is dressed in the appropriate robes, such as those from room 4). There are two of these guardians and they stand one on each side of the stairs to room 2, level 3.

D&D: living iron statues - AC 2, HD 4, MV 30', AT 2, D 1-8/1-8 (absorb non-magical iron weapons), save as F4, morale 11, AL N, XP 125.

AD&D: treat as gargoyles without the ability to fly - AC 5, MV 9", HD 4, AT 4, D 1-3/1-3/1-6/1-4, SD +1 weapon to hit, AL CE, SZ M, XP 165+5.

LEVEL 3 (50' above entrance)

1. Temple: The empty space above the temple area on level 5 forming effectively the third floor of the temple. This level is 30' above the temple.

2. Gallery: The upper gallery from which the Eagle Priest took part in the temple ceremonies. There is an iron bar running across the south of the room, 3' off the floor, to prevent anyone accidentally plummetting to their death in the middle of a ceremony. Due to the ravages of time and the onset of rusting, this bar is no longer as strong as it was - there is a 1% chance per 2 lbs weight put on the bar that it will not be able to stand the strain and collapse or pull out of the wall.

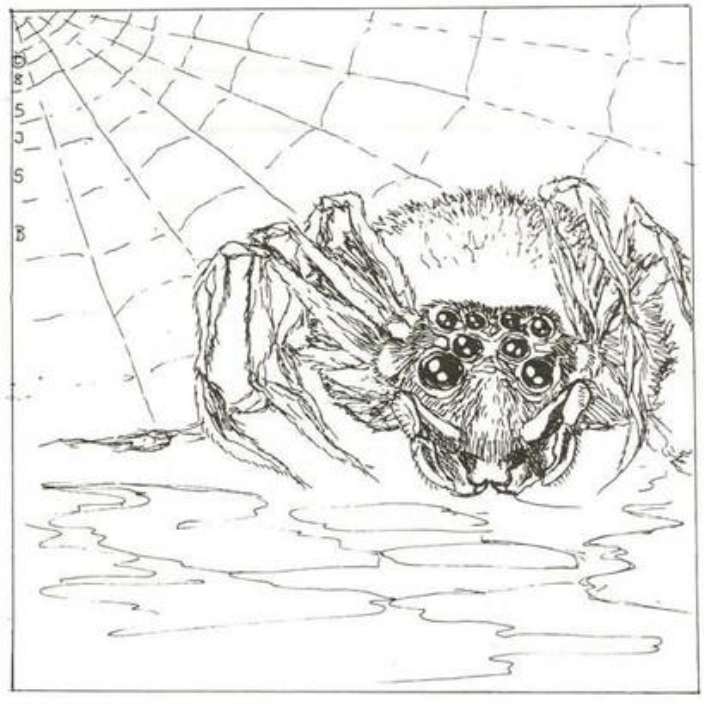
3. Public Gallery: This is the higher of the two galleries that were built to allow the miners and other residents of Athlos to view the ceremonies in the temple (only those directly connected with any particular ceremony were allowed onto the temple floor). It is much the same as the other gallery on this level, having a similar (also weak) iron bar around the edge, this time supported at about 10' intervals by low stone pillars.

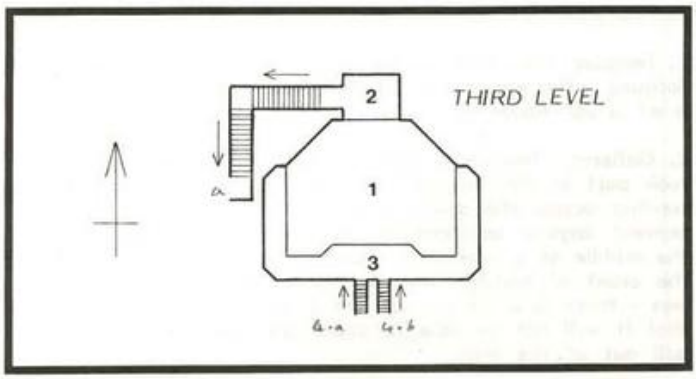
LEVEL 4 (35' above entrance)

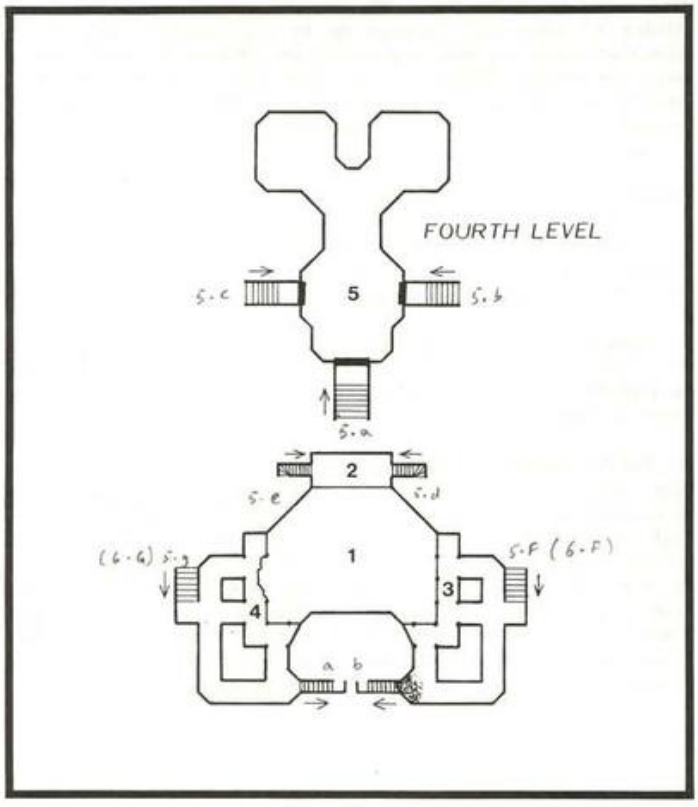
1. Temple: The empty space above the temple area on level 5 forming effectively the second floor of the temple. This level is 15' above the temple.

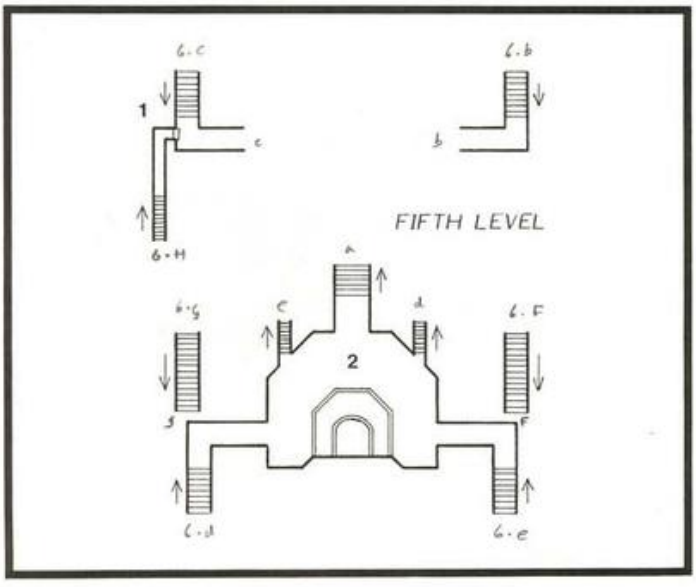
2. Priests' Gallery: An open unrailed gallery looking down onto the temple - some of the ceremonies called for the participation of the priests on this gallery (usually as a form of chorus to the main action below).

3. Public Gallery: The gallery at this level only has a 2' high slit for the audience to watch the ceremonies. The area opening onto the temple has a wall from the floor to 4' high and then from 6' high to the ceiling, with 3' wide pillars reaching all the way from floor to ceiling as marked on the map. Set into the slit, for additional security, are iron bars at 1' intervals (vertically and horizontally); these can be pushed apart or broken at the normal chances (they are quite thick, but rusting has reduced their strength to the equivalent of lesser bars).









4. Public Gallery: This gallery is essentially the same as that on the east side of the temple except that the wall has been broken through (and some of the floor has been broken off - this area is marked on the map). Evidence of both a form of fiery explosive magic (scorch marks, etc) and normal pick-axing are present and rubble lies on the floor behind the smashed wall. This gallery is now the lair of some bats that entered the temple before the Heslor priests sealed it and still live off the insects that manage to find their way in through cracks and holes all over the place. There are 50 of these bats. They have fallen partially under the control of the demon sealed into the chamber below the altar and will not attack characters who possess the Eagle Stone - if the PCs do not have this, the demon will cause the bats to attack them (not checking morale if playing D&D). They can obviously fit through the iron bars, though they will have to stop flying for one round to do this.

D&D (note stats wrong way round in DMR): AC 6, HD 1 pt, MV 9'/120', AT 1, D confusion (see below), save as normal man, morale 6 (12), AL N, XP 5.

AD&D: AC 8, MV 1"/24", HD 1-2 pts, AT 1, D 1, SA (see below), AL N, SZ S, XP 5.

In addition to damage (D&D only confusion), bats that manage to bite PCs may cause disease (as the 3rd level clerical spell) unless a save versus poison is made at +4. The disease will take effect 1-6 turns after biting.

5. Main Vestry: This was the room in which the priests made their preparations for ceremonies in the temple and donned their robes. The remnants of these splendid garments and the tables, chairs and couches that were also part of the room's furnishings are now spread all over the floor, ripped and torn, smashed and burnt by the goblin horde. The walls of the room once bore various religious and mystical signs, but these have mostly been obscured by the crude daubings of the orcs and goblins. Apparently little remains of value.

To each side of the east and west doors stands one of the priests' guardians (see room 7, level 2 for stats) - they will not allow anyone who is not recognisable as a priest to enter the room, nor to remain in the room once so entered, unless they are given a command to the contrary (and the command phrases died with the old priests).

In the centre of each of the room's two northern portions is a stone plinth, 2' square and 3' high, coming straight out of the floor (ie part of the mountain). On top of each is a book, apparently untouched by the goblins. If any PC approaches to within 15' of one of these plinths he will begin to feel uncomfortably hot - if he comes any closer small flames will seem to be licking around the edges of the plinth. When he is 5' away a roaring sound will be heard and a man-sized fiery creature will appear above the book (the book will be unharmed by this fire). The creature is an 8 hit dice fire elemental and it will proceed to attack anyone in the room, only returning to its plane 6 turns after the room is cleared or when reduced to 0 hit points (the command to prevent the elemental appearing is again lost with the old priests of the temple).

D&D: AC 2, HD 8, MV 120', AT 1, D 1-8, save as F8, morale 10, AL N, XP 650.

AD&D: AC 2, MV 12", HD 8, AT 1, D 3-24, SD +2 weapon to hit, AL N, SZ L, XP 750+10.

This summoning will happen whenever anyone or anything comes close to either of the plinths, though there will never be more than 1 elemental per plinth at any one time. The PCs, however, may find they need the books and will have to risk the elementals to get them. The books contain various of the priests' ceremonial enchantments and their specific uses will be referred to in the appropriate place.

The east and west doors are locked. The door to the temple has been magically sealed by the party from the Heslor sect - the rock of the ceiling, walls and floor have been drawn around the door to coat it entirely. The door can be broken down as if mining 5' thick solid rock (say 16 man-hours to make a hole big enough to crawl through) or a dispel magic can be cast. This will need to succeed as if against an 11th level caster, except that for each level below 11, the chance will drop 10% - in addition, if the PCs do not have the Eagle Stone, the demon will deduct his magic resistance (MR - see stats) from the PC's chance. If the PCs do have the Stone, both the demon's MR and the Stone's power percentage can be added to the chance (if no spell is cast, add the demon's MR and the Stone's power and use that as the chance if the Stone is brought to within 5' of the door). If the spell succeeds, the rock will flow off the door, leaving it free to be opened. There is also a symbol of discord placed on the far side of the door that will work on any PC passing under it unless the Stone is within 50'.

LEVEL 5 (20' above entrance)

1. Secret Door: The mechanism for this door is hidden at the base of the first step down (to the north) - if the area is searched it will be found with little problem (100% for thief, 75% for others). It is a simple catch. From the west side the door is obvious and has a handle.

2. The Main Temple: This room is 45' high (ie 15' higher than the floor of level 3). Against the south wall there is a two-stage dais, each stage of which is 2' high (reached by two 1' steps) and on top of which is the High Altar of the temple. This is in the form of a black stone slab, 4' wide and 8' long which slopes down from 5' high at the back to 3' high at the front (ie north end). Flames made of fine strips of gold, silver and copper lick up the sides of the altar and converge in the centre of the top where there is a 9" diameter hemispherical hollow (to take the Eagle Stone in its original form) around which are set 48 semi-precious stones in various shades of red, orange and yellow (worth about 20 gps each - if a PC attempts to remove any he must roll under DEX on a d20 or damage it, leaving it worth only 1 gp - in addition this may ruin the chances of successfully using the altar later, if this is what the PCs intend). In contrast to the altar, the remainder of the temple is surprisingly drab, having been cut from the mountain rock and left unfaced.

The temple was once lit by crystal spheres with continual light cast on them, but these were removed by the goblins, leaving only the holes in the wall (about 10' up) where they were set. The lower parts of the temple wall have had an enormous variety of phrases and pictures scratched into or painted onto them by the goblins and, more recently, the bugbears (the latter's are also on the floor in front of the altar). Some of the furnishings removed from other parts of the temple have been left in here, smashed to pieces and then often burnt, though these have been pushed to the sides and completely off the dais. There is also a pile of stone rubble under the broken wall of the west gallery (room 4, level 4).

On each side of the 3 main entrances is a column of stone - if anyone approaches to within 5' of one they will show their true form and, unless commanded to the contrary, all attack. These guardians will fight to the death, returning to stone 3 turns after all opponents have fled or died. They will not pass the doors at the end of the corridors out of the room, but will pursue to that point and will avoid missile fire if it is directed at them from beyond their range (they can go to the priests' gallery). The command words to stop them are contained in the east book from room 5, level 4. There is a percentage chance equal to a reader's INT of finding these per hour of reading (double if they are specifically being sought). It is assumed that the PCs know Yssarian but this may not be so in a campaign.

D&D: living rock statue - AC 4, HD 5, MV 60', AT 2, D 2-12/2-12, save as F5, morale 11, AL C, XP 300.

AD&D: caryatid column (form of male with flaming longsword) - AC 5, MV 6", HD 5, hp 22, AT 1, D 2-8+3, SD chance of weapon breaking, MR all saves at +4, AL N, SZ M, XP 280.

(Note that if the PCs have managed to enter the temple without acquiring the Eagle Stone they may also be under attack from the bats from room 4, level 4 at this point.)

If the Eagle Stone is not in the altar there are no further defences of the temple. Although the PCs may have been told that the demon is trapped in the chamber below the altar, the altar itself is apparently part of the rock that makes the floor (having been bound there magically). If the Eagle Stone is placed in the hole in the altar without the correct ceremony, a second defence is initiated at any time that someone steps onto the upper area of the dais. As soon as the Stone is placed in the hole (and this also happens if the ceremony is conducted) the rock of the altar closes up around the Stone and binds it into place. Then, assuming there was no ceremony, the flame pattern on the rock grows rapidly very hot and glowing; if the PC does not immediately leave the dais a fire elemental appears above the altar and moves to attack - one of these creatures will appear for each PC on the dais and will keep reappearing if more PCs move onto the dais (or back onto the dais) though there will never be more than 1 per PC nor more than 1 appearing per round. These will be the same as those from room 5, level 4 (remember that the Stone will cause fire elementals to be at a bonus). If the ceremony is conducted later this effect will be negated. Details of the ceremony can be found in the west book in the main vestry (room 4, level 5) - there is a percentage chance equal to twice the reader's INT that this section will be found per hour of reading, and double that chance if it is being specifically sought. The PCs need not be of the Heslor sect to conduct the ceremony but this will increase its chances of success. The percentage chance is equal to the MR of the demon, plus the reader's WIS (doubled if he is a worshipper of a fire deity, doubled if he is a cleric, halved if he is a worshipper of a water deity), plus 1% per hit point sacrificed over the altar (nothing will appear during the ceremony) - there will also be a -1% penalty per gemstone removed from the altar. If the ceremony fails it may be reattempted after 24 hours.

This ceremony is vital, not only to the safety of the PCs while using the altar, but to ensure that any effects of the altar operate at all (other than the purely defensive). Once the Eagle Stone has been correctly replaced in the altar, the PCs (or, of course, NPCs if they are present) may attempt to use it for whatever purpose they wish. Within the bounds of this scenario (though you may choose to allow other things in a campaign if the PCs remain in the temple) there are effectively three things that the PCs are likely to do if they have replaced the Stone - they may attempt to cure themselves (see the crypts for an explanation), they may attempt to banish the demon (as Toli claims he wishes) or they may attempt to summon the demon.

There are two places that the correct ceremony for the first operation may be found - in the east book from room 4, level 5 or from a scroll in the crypts. The chance of finding the ceremony in the former is a percentage equal to the reader's INT per hour of reading, times three if it being looked for in particular (automatic after 1 hour if the reader has already seen the scroll). The ceremony involves sacrifice and has a 10% chance of success per hit point sacrificed, odd percentages being carried over to the next PC (ie 200% means definite cure for 2 PCs) - the PC must also cast a cure disease at the same time. Though the ceremony is to cure a specific disease/curse it will also cure the victim of 3-18 hit points of damage if the priest is of a fire god but will actually cause 2-12 damage if the cleric is of a water deity (though still curing the disease).

The other two possible actions are summoning or banishing the demon and for either of these the PCs (or NPCs) will need a suitable spell - the one on Turvey's scroll and in Toli's head in their various forms. The demon, however, may influence the decision of the PCs on this matter as he will attempt to coerce them into summoning him even if they were originally intending to do the opposite (or if they intended neither for that matter). Bound into the lower chamber as he is, the demon has been able to channel certain of his energies towards other than physical matters and has become able to manipulate or guide wills to a small extent (having greatly lessened his power through the earlier encounter with Toli's party) - note that if summoned he will at once lose this power (and any control gained) as he will prefer to resume his physical powers, assuming that these will overwhelm the characters.

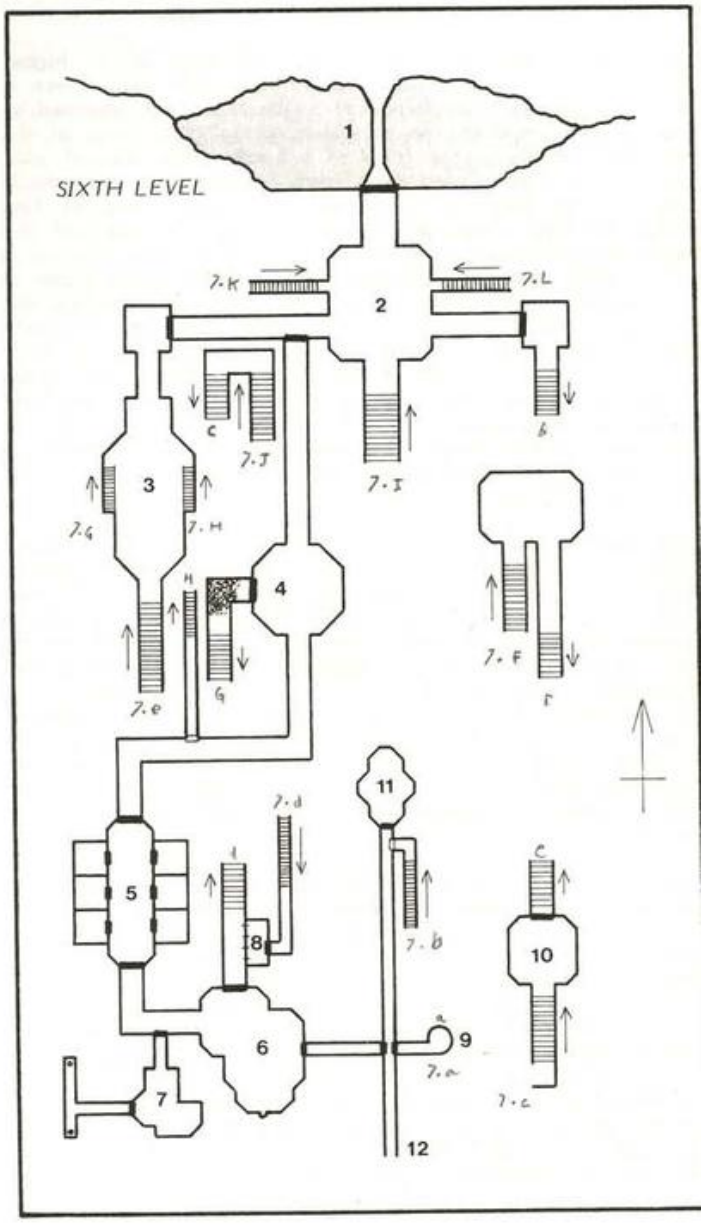
The demon will be able to sense the presence of characters in the room and will also be able to sense magical presences (eg the Eagle Stone and spell casting ability). He will only act against the PCs if they have the Stone with them, otherwise he will lie dormant so as not to make them wary of him. If the Stone is there he will attempt to subvert one or more of the characters to ensure that they cast the right (ie summoning) version of the spell. The first person that he will attempt will always be Toli, then any other spell casting characters (non-casters are of no use to him). The PC or NPC concerned should make a save versus spells or fall under the temporary influence of the demon. The victim should add his WIS, CHA and level and compare this to the demon's equivalent figure of (in his weak state) 28. For each two points higher than the demon (rounded down) the character receives a +1 bonus to his chance of saving - for each point less he receives a -1 penalty. The demon may make as many attempts as he likes but may only make one per round, cannot try the same person twice running and the total number of WIS+CHA+level points controlled cannot be more than 100. PCs who save will be aware of some assault on their mind but will not be able to identify it or its source. If one of the victims who fails is going to be the one who casts the spell, the demon will cause him to cast the summoning version (there is no chance of miscasting this even if the caster had not previously converted the spell). Otherwise the demon will make him try and convince the caster that summoning would be better while he tries to take over the mind of the caster himself - if all else fails, he will instruct the controlled character to attack the caster to prevent the spell being cast. Note that certain spells and psionics (if allowed) may allow extra bonuses to the saving throw - use your discretion if you feel that such a spell is in operation. Players who are under control may make a new saving throw every turn and whenever something happens that might change their mind (your decision as to likely events to allow such a throw - one will be a command to attack another party member).

If the PCs manage to resist the demon's attempts to control them, they (or Toli, etc) can try to banish him by reading the relevant scroll. Assuming that the PC is able to read the scroll and that he is not disturbed (the spell will not disappear if only partially cast) there is a percentage chance equal to his CHA plus his level plus the Stone's power percentage that the spell will succeed. If you are playing a campaign it should be noted that the demon has a chance equal to his magic resistance of only being banished for 1-100 days, whereupon he will return to seek revenge! If the banishment works Toli's madness will vanish with the demon, though it may also return with him at a later date.

If the PCs attempt a summoning, the chance will be as above, but the MR of the demon can be added. If successful, the demon (see end of scenario for stats) will appear on the altar and will proceed to begin his vengeance, starting with everyone in sight (it will not matter if they helped him). He will pursue them until he gets out of the temple when (unless they are still in sight) he will make for Charnor.

To remove the Eagle Stone by force from the altar a PC must make a to hit roll against AC0 - if he succeeds he damages the rock around it, rolling for damage as usual (with a 25% chance of breaking anything other than mining tools, -5% per magical plus if applicable); 50 points of damage are needed to remove the Stone. If he misses he must save under his DEX, -1 for each point by which he missed the first throw, or hit the Stone. Each damage point thus caused to the Stone will smash off 1% of it - only the last 10% is the magical part of the Stone, but the PCs probably will not be aware of this. If the last 10% is reached, the Stone will explode as a fire ball, doing 1 point of damage to all within radius for each power percent at the time.

Removing the Stone magically can be done using a ceremony from the east book in room 5, level 4 (chance to find is INT per hour, doubled if searching). The PC must cast a dispel magic as well as act out the ceremony and has a chance of success equal to twice his CHA plus twice his level, minus the power percentage of the Stone. A 1% bonus can be gained per 100 hit points sacrificed (or per 10 hit points if eagles are used). If the caster fails he must save versus spells, -1 for each 10% of the Stone's power, or fall into a coma for 2-5 weeks.



LEVEL 6 (entrance level)

1. Main Entrance: The main entrance is set into a sheer and artificially smoothened section of the mountain which goes up for 50' above the entrance and down 30'. There is a chasm below the door, the bottom of which is full of weeds and brambles. An unsafe crumbling rock bridge spans this gap - from above it appears reasonably sound but looking from underneath will reveal that it is obviously dangerous. Any weight put on this bridge greater than 50 lbs has a 1% chance per pound over 50 over of causing it to collapse - the whole of the bridge will fall into the crevasse (rousing the creature there; see level 7). PCs who fall down here will receive normal falling damage (-1 per die if they have fallen off the wall not the bridge) and additional damage per round from the thorns and spikes (see room 1, level 7).

The main door is locked and barred and has had a wizard lock cast on it (11th level of use) - if the wizard lock is removed the door will still be at -4 to open, -3 if the bar or lock is disposed of and -2 at any rate (note that a knock spell will disable the wizard lock first and the lock second leaving the bar still in place). Picking the lock will be at -15% chances. Take into account the difficulty of working on the door if the bridge is missing.

2. Entrance Hall: This room is full of the usual goblin and orc mess, plus there are scrawlings all over the floor in bugbear (the bugbear equivalent of 'Kilroy woz ere') and an old mine wheelbarrow stands in the north-east corner. In the middle of the room is an armoured figure, right hand on sword pommel, left held out with the palm facing the door (as if to indicate stop). Upon closer inspection it will be seen that the figure inside the armour is skeletal. If the PCs have the Stone he will collapse if touched, otherwise he will attack if they enter - he should be treated as a zombie but with the appropriate AC bonus for plate and 5 dice: AC 2, HD 5, hp 32, MV 90'/6", AT 1, D 1-8, save as F1, morale 12, AL C/N, SZ M, XP 175/90+5. Note that he is not undead per se and cannot be turned (he is controlled by the demon).

3. Shrine to the Dead: From the shreds that remain clinging to the walls it is obvious that this room was once hung with large tapestries - the remnants depict parts of the Heslor sect's Rites of the Dead. At the south end of the room is a plain stone altar with chunks of it missing - any character who passes this (ie goes down the south stairway) without making some small offering at the altar will be penalised by -1 on all throws while in the crypts of this temple as a punishment for lack of reverence to the dead; if a cleric of a fire god does not make an offering the penalty will be -2.

4. Blocked Passage: It will take 24 man-hours to clear enough space to pass the blockage in the passage that leads to the west gallery in the temple. Note that the secret door in the passage to the north is opened by a catch hidden in the base of the lintel: chance to find is FRT+15%.

5. Gaol: This was where those held for sacrifice were kept between ceremonies (some were miners who had broken laws, others humanoids or animals that had been captured for this purpose). When a PC opens any of the doors to the six cells the undead remains of the prisoners that were left here will animate and attack - the doors of the four occupied cells will all fly open at once, revealing:

a: 1 wight: AC 5, HD 3/4+3, MV 90'/12", AT 1, D drain 1 lvl/ 1-4 + drain 1 lvl, SD silver or magic weapons to hit, save as F3, morale 12, AL C/LE, SZ M, XP 50/540+5.
b: 3 orc skeletons: AC 7, HD 1, MV 60'/12", AT 1, D 1-6, save as F1, morale 12, AL C/N, XP 10/14+1.
c: 2 wolf zombies: AC 8, HD 2+2, MV 90'/9", AT 1, D 1-6/2-5, save as F1, morale 12, AL C/N, SZ S, XP 25/35+3.
d: 1 wraith: AC 3/4, HD 4/5+3, MV 120' or 240'/12" or 24", AT 1, D 1-6 + drain 1 lvl, SD silver or magic weapons to hit, save as F4, morale 11, AL C/LE, XP 175/575+6.

6. Chapel: This is where the victims were cleansed before being taken to the temple. There is an altar at the south end of the room (with ominous stains on it and chains and manacles attached to the floor round it). If any PC touches this he will be 'cleansed by fire' in the manner traditional to the Heslor sect - a bright flame will cover him for three rounds, doing no harm but mildly warming him. If he resists this (ie attempts to move away) the flame will follow him, attacking as a 5 dice creature for 2-5 fire damage until he returns to the altar for the full three rounds - the flame cannot be harmed, though a dispel magic as if against a 12th caster will rid him of this 'creature'. The door to the temple is closed in the same way as that in room 5, level 4, except that there is no symbol on the far side.

7. Torture Chamber: Full of all the expected paraphenalia of such a place. The passage west leads (at the end of the north and south sections) to a pair of 20' deep oubliettes - the south one has an iron grill covering it but the north one is uncovered. Both will seem empty but the north one contains a black pudding: AC 6, HD 10, MV 60'/6", AT 1, D 3-24 + dissolve wood and metal, save as F5, morale 12, AL N, SZ L, XP 1,600/1,350+14. It will not attack the PCs unless they enter the hole but will track them and attack when it is in a better position (preferably dropping from above).

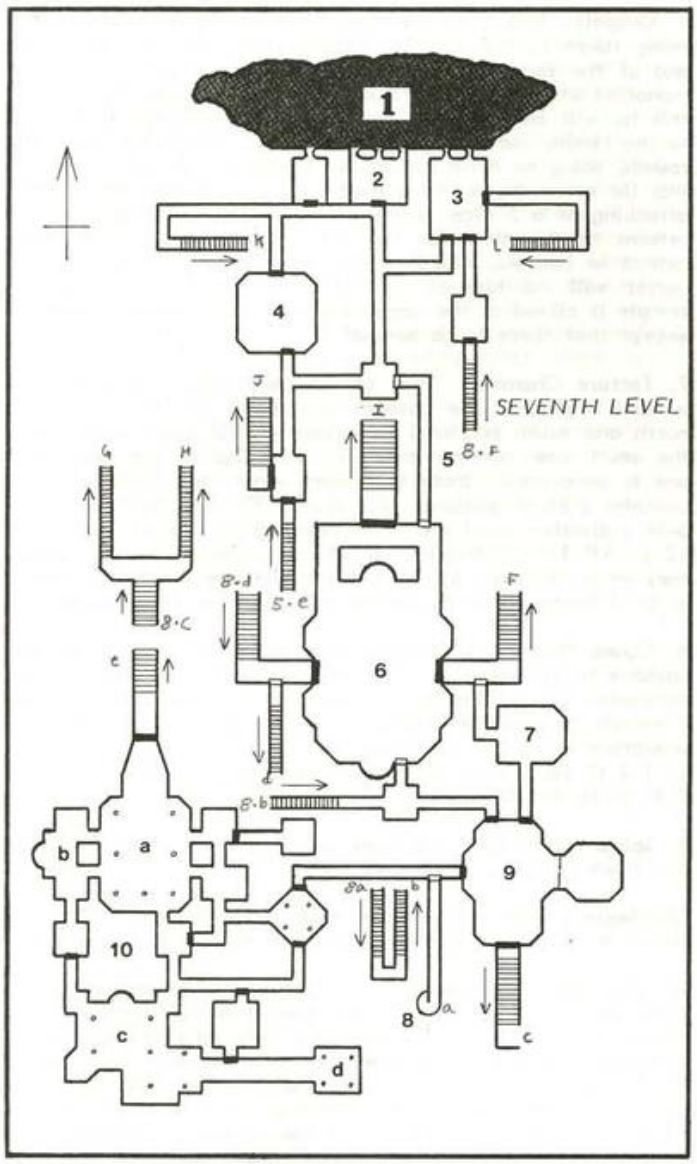
8. Guard Room: 4 zombies with crossbows still guard the passage to the temple - the small arrow slits they use are concealed by an illusion from the passage and they will get 2 rounds of surprise unless a suitable detection spell is in operation: AC 8 (+ hard cover), HD 2, MV 90'/6", AT 1, D 1-8 or 1-4 if using light crossbows, save as F1, morale 12, AL C/N, SZ M, XP 30/36+2.

9. Spiral Stairway: This goes up to the 2nd level (room 3) and down to the 7th (room 8).

10. Sealed Door: The door that leads to the temple is sealed in the same manner as that in room 6 of this level.

11. Sacrificial Chamber: The chamber in which sacrifices from the temple were held - this room has two forms, one as appears here and a similar one in a magically entered extra-dimensional space. This one is empty, but PCs may feel a slight chill and notice the magical aura - they may also come under the influence of the demon as if they were in the temple (see room 2, level 5) for the demon is currently held in this space. Any form of summoning spell cast in this room has a percentage chance equal to the level of the caster plus the demon's MR (see stats at end) of summoning the demon rather than the intended creature.

Other than the above possible 'accidental' summoning, the only way to enter or leave this space is through a special ceremony as described in the west book from room 5, level 4 (otherwise nothing short of a wish will get the trapped creature out of the extra-dimensional chamber - dimension door, teleport, plane shift, etc will not work). The spell to enter the chamber is not complete in the book (the words of power being committed to memory by the head priests and now lost). The chance of finding the ceremony in the book is a percentage equal to the reader's INT (doubled if this particular ceremony is sought). To execute the ceremony the PC must burn 5 candles arranged in a circle and recite the incantation given in the book - the chance of success is equal to the PC's INT plus his level plus the demon's MR, the latter doubled if the demon's name is used (Toli knows this). Calling the demon in this way will have the same effect as releasing him from the temple - he will attack the PCs and anyone with them, pursuing throughout the temple until he reaches the outside when (if they are not still in sight) he will make his way towards Charnor (if he wreaks the havoc he wishes to in the city - he will have regained much strength by the time he gets there - the PCs will not be very welcome if they return). The demon can NOT be banished from this room.



12. Dead-Man's Ledge: This passage carries on for about 300' to the south, rising 150' in that distance (no steps), until it reaches the cave above Dead-man's Ledge. This cave (no map is really needed) widens from the passage to a 30' wide, 20' high opening - 50' below are the jagged rocks at the back of the plateau onto which the sacrifices from the temple (often, in fact, still alive) were thrown. Here the eagles would swoop down and pick up the offerings and feed them to their young. The cave is now occupied by 4 giant lizards who will defend their lair, if they have not already gone out to hunt the PCs. These are gecko/subterranean lizards: AC 5, HD 3+1/6, MV 120'/12", AT 1, D 1-8/2-12, save as F2, morale 7, AL N, SZ L, XP 50/350+6.

LEVEL 6 (30' below entrance)

1. Chasm: The floor of this area is covered with all manner of spiky and thorny plants that will cause 1 point of damage per round to anyone among them, 2 points if in leather armour or less. Also, movement in this area will alert the creature in room 2 of this level, which will attack through the windows - these windows are 2' square and in banks of three high, only the top bank of which can be seen above the brambles. To viewers from above the attack of the creature will seem to be coming from the plants as the tentacles will move under the bramble level to pull victims down.

2. Land Octopus' Lair: The creature which occupies this room resembles a giant octopus with a bloated body and 8 long suckered tentacles. If it senses any movement in the chasm outside it will extend its tentacles to grasp the creature, squeeze it to death and draw it slowly back into the room to eat. It can reach all of the bottom of the chasm but has not the strength to raise its tentacles to the bridge. It can extend its tentacles to full length in one round and retract them at the same speed. It may only use two per man-sized victim and can only use four in the room - once it has caught someone it gains +4 to hit the next round: AC 7, HD 12, MV 30'/3", AT 8, D 1-6, save as F8, morale 12, AL N, SZ L, XP 1900/2850+16. The door is locked.

3. Study: This room once held the temple's least valuable religious documents but these have all been burnt, a large pile of ashes and two skeletons being witness to this. There are eleven skulls spiked to the west wall and among the debris and broken furniture lies a partially decomposed bugbear corpse. The south doors are locked.

4. Study: The doors to this room are spiked shut on the outside and locked and barred on the inside (-4 to open) - here a few of the priests tried to make their last stand but were merely locked into the room to die. If the spikes are removed the doors are at -3 to open, -2 if the locks are picked. Inside there are two tables and a dozen chairs, some smashed against the doors, and eight skeletons still dressed in armour along with shields, maces, flails, etc and several purses of coins and gems (a total of 78 gp, 25 pp, six gems worth 50 gp each and a bejewelled gold bracelet worth 250 gp). In the room are also the spirits of the previous occupants, now turned to shadows: AC 7, HD 2+2/3+3, MV 90'/12", AT 1, D 1-4 + strength drain/2-5 + strength drain, save as F2, morale 12, AL C/CE, SZ M, XP 35/255+4. Note that shadows can only be turned as undead in AD&D.

5 Secret Passage: The mechanisms to open the two doors are well-hidden from the outside but from inside the doors are obvious and have handles. The south mechanism is placed on the opposite corner of the passage, 2' up and is a small depressed stone. The north mechanism is placed 7' up in the south-east corner of the room and is a tiny catch that has to be pushed up - moving it down will break it so that the door can only be smashed or opened as magically held.

6. Lower Temple: This was the temple to which the townsfolk had access and through which they passed on their way to the main temple. The walls are covered with murals depicting episodes in the myth cycle of Heslor, some of which were adapted for this temple - along with the many scenes of the deity slaying fearsome foes, etc, they are illustrations of eagles rising from flames, the god dressed as a priest reading from books set on the backs of eagles, the god as a fire elemental standing over the altar in the main temple and watching a sacrifice, and so on. Needless to say, many of these are now partially obscured by goblin graffiti. Standing at each end of the temple are large red-stained altars with flame symbols deeply engraved into them and runes carved around the rims (see below for effects).

In each of the alcoves on the east and west walls stands one of the priests' guardians. These were commanded to allow people to enter but to stop them from passing through the east and west doors. If an attempt is made to do this they will attack (which they will also do if anyone makes any offensive movement towards them) - they will ignore anyone dressed as a priest. Their stats are the same as the guardians in room 7, level 2.

If a magic-user or a cleric of a fire-related deity reads the runes around the edge of one of the altars (the MU will need to use read magic) he can attempt to summon a fire elemental to serve him. To succeed he must roll under his INT or WIS (depending on class) on a d20 - he may have a +1 bonus if he is above 5th level or knows a similar spell.

If he makes the roll an 8 dice fire elemental with full hit points will appear and serve him for 1-6 rounds plus 1 round per level, thereafter returning to its plane. A failure indicates that the elemental appears but is uncontrolled and will attack the caster. If a cleric of a water-related god casts the spell, success will indicate a hostile elemental as above, and failure will indicate that the elemental is of 12 dice size! (See room 5, level 4 for elemental stats.) Other clerics have no effect. Note only 1 elemental can be called per day, even if the runes on both altars are read.

If the south altar is searched there is a chance equal to the PC's FRT of finding one or more small catches (will only find one unless a further search is then specified) and a chance equal to FRT-25% of finding a 2' square panel. There are 3 catches hidden in the carved flames on the north side. If all of these are pushed down, either simultaneously or each within 2 segments of the last, the 2' square panel will fall open on the other side of the altar (otherwise it must be opened as if magically held). If they are not all pushed down, or if more than 2 segments passes between moving them, a bolt of fire will leap across the room from the north altar and strike the south, doing no damage to it but acting as an 8 dice fireball to anyone in the path (treat the path as a lightning bolt, but all damage, etc, will be as a fireball) - saving throws versus spells for half damage apply. The panel covers a 2' deep recess in which is a small gold-plated statuette of Heslor; set into the figure are 12 small orange gems, 5 of which seem strangely dull and worthless. The whole thing is worth 400 gps (50 + 50 per gem), but it also has magical properties. If touched by a cleric of a water god, the statuette will inflict 2-16 damage (save versus wands for half) and one of the gems will dull (losing 50 gp in value). If a cleric of a fire god carries the statue on his person he may double the length of resist fire spells, add +2 to saving throws versus fire-based attacks or (AD&D only) add +1 to each dice of a flame strike spell - each use dulls one of the gems, and there are only seven charges left in the item (cannot be recharged).

The east and west doors are both locked. The secret door in the south wall is activated by a catch at the base of the middle of the alcove (FRT-10% to find). The two secret doors off the passages east and west are opened by pushing panels 4' up in the wall opposite the door (FRT to find).

7. Small Vestry: This was a robing room for priests. There are hooks along the north and east walls and a table in the south-west corner. There are still 3 robes on the hooks (as well as a few odds and ends that do not make enough to robe even a halfling) - these are finely embroidered with gold and silver thread (worth about 10 gps each). They are, however, in very poor condition and, if worn, stand a 10% chance of falling apart per hit point of damage taken by the PC (25% per point if fire is involved) - at less than 50% there is a 25% chance that they will not fool the guardians.

8. Spiral Stairway: This goes up to the 6th level (room 9), then to the 2nd (room 3). The secret door has a handle from the south - from the north it is opened by turning a small protrusion 5' up the wall just to the west (FRT to find).

9. Small Chapel: This was used by the grieving families of the dead on their way to the temple for burial ceremonies (they first passed through the upper crypts). The walls of the main part of the room have a mural showing a funeral possession passing towards the south (ie out the doors that lead to the temple) - these have not been defaced by the goblins. The east part of the room is hidden behind a pair of large red curtains that hang from the ceiling. In this part of the room is a small shrine in the form of a 18" wide, 3' high red stone pedestal with an enchanted flame burning on top - the walls are unmarked but the flame throws shadows around the room that make it seem like humanoid figures are waiting and watching in some half-seen twilight world just beyond the walls.

In the main chamber there are also two guardians (see room 7, level 2 for stats); their orders differ from the usual in that they were merely told to defend the shrine and they will therefore leap to attack anything that enters the room and pursue until dead or the opponents have been defeated.

If any offerings are made in the magical flame (ie burnt) one of the shadow creatures from beyond the walls will appear and accompany the PC concerned, leading him to the temple - such an accompaniment will count as if the PC was robed as a priest as far as the various guardians go (except those in this room) and will last for 1 round per gp value or hit point offered. If any harm is offered to the altar the curtains (or where they were if they have been removed) will become a wall of fire, inflicting 2-12+12 damage, that will move slowly to the east of the room (takes 3 rounds).

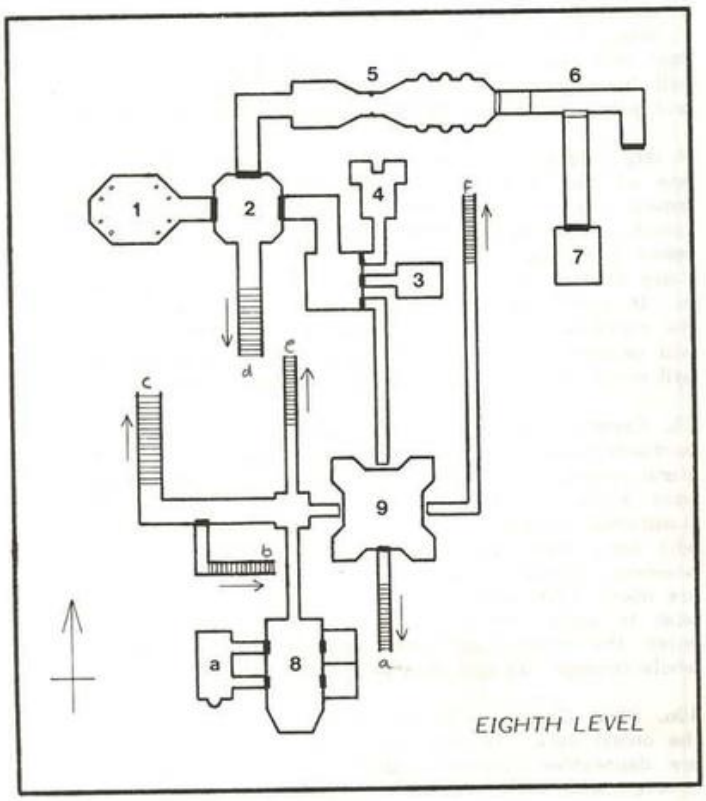
10. Crypts: The crypts are essentially a number of rooms containing many niches set in rows along the walls on which stand sealed urns. Under each urn is a name (though some have obviously been changed) and above each one of several traditional mottoes. The urns contain the ashes of miners who were cremated in the temple. Several of the rooms, however, contain things of more interest to the PCs (there are about 1,000 urns, so it will take a long time if the PCs wish to search them all). Note that the goblins did not enter the crypts and the contents are still in a fairly whole (though old and musty) state.

10a. First Crypt: This is the earliest crypt and contains the oldest urns. In this room (and the others marked) there are decorative plastered pillars reaching to the roof, each covered with relief scenes of life and happiness.

10b. Shrine: A large iron brazier stands in the west alcove with a few cold ashes in the bottom. If the PCs do not put some lighted matter into the brazier (and keep it alight while here), 1 round after entry one of the urns will smash and as the ashes fall to the floor they will form into a shadow seeking revenge for the carelessness that let the holy fire die down. Until the PCs leave or light a fire, 1 urn will smash each round, producing a shadow - there are 57 urns in this room! The shadows will not pass into one of the pillared crypts (though they will enter the south room).

10c. Trophy Room: In many cases the bodies of dead miners could not be recovered and blessed mementoes were placed in their niches instead. It is in this room that they stand, a large number of the niches containing small statues, plated tools or minor items of jewelry. The whole lot is worth about 1,500 gold pieces but weighs four times that much; the better pieces are worth about 500 gps and weigh half that. Clerics of a fire deity and good characters will be cursed if they remove these - for 1 day per level all throws will be at -1 as a punishment for their sacrilegious act.

10d. Last Crypt: In the middle of this room there are five large urns (3' high) standing on a low plinth. These hold the last ashes cremated that are waiting in these ceremonial urns for repotting. The urns are all sealed with clay and marked with an eagle emblem. If any of these are opened the crypt defences are set off: the four groups of plaster pillars crumble to reveal pedestals with skeletal warriors on them, each wearing chain mail and carrying a heavy curved broad sword. While the PCs look on, momentarily stunned, the warriors will leap to the floor and attack, gaining one free round of surprise. All 22 pillars will do this, and the warriors will begin to converge on the PCs. Their stats are as follows: AC 5, HD 3, MV 90'/12", AT 1, D 2-8, save as F3, morale 12, AL N, SZ M, XP 65/65+3. In addition they are immune to non-magical attacks and take no damage from fire-based attacks. They will move towards the PCs at 30'/3" until they can 'see' them when they will revert to normal speed. They are undead and can be turned as mummies (D&D) or wraiths (AD&D). They will pursue until they or the PCs are dead - the priests' guardians will ignore them.



LEVEL 8 (60' below entrance)

There is a 10% chance per turn that the PCs may encounter a wandering undead creature in the lower crypts. This chance is doubled if there are more than 10 people in the party, on each turn that some form of magic is used and (AD&D) on each turn that psionic powers are used. Roll on the following table, but only use each encounter once (unless the PCs or the creatures manage to successfully flee and can return).

01-10%	2-5 shadows	56-80%	1-3 wraiths
11-25%	2-8 shadows	81-95%	1-2 spectres
26-55%	1-4 wights	96-00%	1 apparition

(If the average PC level is relatively high you may wish to increase the number of creatures in each encounter).

1. Hedic Family Crypt: The walls of this room have been plastered and painted white and there are large white paving slabs on the floor. The columns are thin, fluted and merely decorative. The room is otherwise empty. If the plaster is broken away, 13 bronze plaques can be found round the walls, each bearing the name and dates of a member of the Hedic clan (the long-time leaders of the Athlos community). Each of these covers a 2' square, 4' deep hole with a highly polished silver urn inside (each worth 25 gps); these hold the member's ashes. There are also a number of items of jewelry, tokens of esteem from citizens of Athlos, various documents and records, etc. The material worth of these is about 75 gp per hole, plus the Heslor sect will pay an extra 25 gp for the records if they are returned - if the PCs search the records thoroughly first they will find a scroll of 3 magic-user spells hidden amongst some old accounts: detect magic, knock and web.

2. Guard Room: In front of each of the doors stands one of the temple guardians with orders to let no-one pass unless they know the (lost) command words. Each will always defend itself but will not otherwise attack if no move is made to pass its door (even if another is in combat). See room 2, level 5 for guardian stats.

3. Pryal's Tomb: One of the early High Priests, Pryal has been accorded the honour of a personal tomb. A large stone sarcophagus stands in the middle of the room, cut straight out of the rock of the mountain and still joined on to the floor. The lid is sealed both physically and magically - the latter is equivalent to a 12th level wizard lock. Even if the magical seal is removed, the PCs will need to exert a total of 50 strength points (ie several characters together) to slide the lid off. Inside is the figure of a stunningly well-preserved man of great beauty and composure wearing radiant white robes and a mass of platinum jewelry - the PCs must save versus spells or believe this illusion and hence be distracted when the spectre of Pryal attacks them: AC 2, HD 6/7+3, MV 150' or 300'/15" or 30", AT 1, D 1-8 + 2 lvl drain, magic weapons to hit, save as F6, morale 11, AL C/LE, SZ M, XP 725/1650+10.

Once the spectre has been dispatched, the sarcophagus will display its true contents: a skeleton in faded robes with a mere 150 gps worth of jewelry on it. If the bottom of the sarcophagus is searched, there is a 1/2 FRT chance of noting that it is hollow - if the PCs smash this away, the real corpse (probably a little battered now) is revealed. Pryal has been embalmed and is quite well-preserved; he wears long red robes and has 1,000 gps worth of jewelry on him, mostly in silver set with precious stones. One of the rings will show up as magical if PCs detect such: it is apparently a ring of fire resistance but is only of any use when worn by clerics (or other faithful followers at your discretion) of the Heslor sect. For others it should be treated as a ring of delusion, unless they are clerics (or followers) of a water deity in which case it is cursed and does exactly the opposite of a ring of fire resistance (ie adds to damage, etc) - either way, a remove curse is needed to be rid of it.

4. The Tomb of the Brothers Shoba: The Shoba brothers were rich followers of Heslor who bought a tomb in his temple with a generous donation. The walls of the south part of the room are painted with flames and extracts of religious verses. In the two alcoves are statues of tall and very handsome men in martial poses (the brothers were vain and had their sculptor use his imagination a little) set into 2' high plinths cut out of the rock. These cover the graves of the two brothers for they are buried standing upright in suits of armour 4' beneath the statues. The statues are partially resistant to magic and damage, taking only half the affects of an attack (magical or physical) and returning the other half to the attacker. Physical damage is split between the statue and the person wielding the weapon, magic is directed back at the caster (or at the area around him if it does not affect people) at half power (save as usual) and so on - the brothers felt this would discourage meddlers!

5. Sandar's Tomb: This is the tomb of the general who first conquered this area for the Yssarians. As can be seen by his tomb's defences, he was as careful a tactician in death as in life (and just as paranoid). The first chamber of the tomb is decorated with murals of his many victories - these stop at the pillars in the narrow section of the room and the tomb beyond this is merely natural rock. In the centre of this second section stands a great black sarcophagus on each side of which are three alcoves containing statues of men cut directly from the rock of the floor and then armed and armoured as if warriors of Sandar's elite guard (even from the first room they are obviously made of the red stone of the mountain, seen in the gaps in their armour). At the far (east) end of the room is a portrait of Sandar in his full military glory with Mount Quet (or Sandar as it still is to the Yssarians) in the background.

Any suitable type of detection will reveal that there is a form of magical barrier running between the two pillars - it is too powerful for the PCs to dispel if they try (unless they have access to a wish). Any spells cast at or through the barrier will cause it briefly to become a multi-coloured dancing pattern of lights but there will be no other effect.

Any object passing ENTIRELY through the barrier will not be able to return to the other side, whatever the strength used to push or pull it back (see below). As soon as one living being has entirely crossed the barrier, the statues will animate and attack. Once animated the statues will remain so until killed or 3 turns after there is no life-force this side of the barrier. Their stats are: AC 2, HD 8, MV 120'/12", AT 1, D 1-8+2, save as F8, morale 12, AL N, SZ M, XP 1,200/550+10. They are not affected by any form of fire magic nor any mind-affecting spells; they are NOT undead.

From closer inspection it can be seen that the sarcophagus has Sandar's name engraved on the top above an eagle flying over flames and the words "The Eagle shall rise again". The sarcophagus is sealed as that in room 3 and the same magic and strength is needed to open it. As the PCs lift the lid they will notice a bandaged figure inside begin to move - they may close the lid before it attacks. Any attempt to turn the mummy will fail. If the mummy is set alight, the bandages will burn away to reveal a jet black human figure with flaming eyes and fire licking along the ends of its taloned fingers - if the 'mummy' is lit in the sarcophagus and the lid closed, the latter will shatter after 1 round (2-5 damage to anyone within 5') and the black creature will leap out. The man will attack with the following stats: AC 0, HD 10, MV 150'/ 15", AT 2, D 1-4 + 1-6 fire damage with each hand, save as F10, morale 12, AL N, SZ M, XP 1,600/1,350+14. Any form of mind-affecting spells will have no effect as the figure is an illusion - anyone attempting to disbelieve will be at -4 (due to the temple's power, the surroundings, and so on) - if successfully disbelieved, half of all the damage he caused may be instantly regained. Note if not burned the illusory mummy will attack as normal. In the bottom of the sarcophagus are assorted gems and items of jewelry to a value of 1,000 gp. The sarcophagus is also false-bottomed (see room 3) and conceals a small catch that opens the magically hidden secret door in the east wall.

6. Trapped Passage: From 15' into the passage the floor is illusory (save as normal). The real floor is 20' below and covered with spikes - damage will be for falling plus 2-5 attacks as if by a 3rd level fighter with a spear. The secret door to the south is 20' up the wall; the mechanism is a spike below it which can be found at FRT if the area is searched. The false door at the end of the passage opens onto a wall but when opened causes the roof in that section to fall doing 2-16 damage (save under DEX for half).

7. Sandar's Tomb: This room has white walls inscribed with the military honours of the general surrounding a pedestal on which stands a marble urn containing Sandar's ashes. If the pedestal is broken away from the floor a 1' square, 4' deep hole is revealed containing a sword (AD&D: broadsword) +3, a potion of invulnerability and scroll (MU or cleric) with the incantation that lowers the barrier for 1 turn per level of the caster. There is also 2,000 gps worth of gems.

8. Priests' Crypt: This crypt contains the ashes of many of the priests who served in the temple. Along the south wall the names of all the priests who worked in the temple have been carved, copper and bronze being worked into the script to give the wall the appearance of an intricate flame. The two rooms to the east of the main chamber have their walls lined with shelves which are in turn covered with urns full of ashes. The room to the west (8a.) has several rows of niches along the walls in each of which stands the bust of a priest - these were the higher ranking priests who were felt to warrant this special treatment (though named, many of the busts look strangely similar). Behind the busts are deeper holes containing the urns, but these have been covered with thin boards plastered to match the wall colour (they are easily noticed upon inspection, merely being concealed for cosmetic reasons and not to truly hide them). At the south end of the room is an alcove with the bottom half carved into the shape of a shallow bowl in which a low magical flame constantly burns (dispel as against 12th level).

To tamper with the busts or urns a sacrifice must be made to the flame and the name of the cleric spoken - the offering must be worth 1 gp or hit point per level of the PC making it. If this is not done and the busts are moved, etc, all of them will begin to talk and chatter about a multitude of subjects, interrupting each other without pause for breath. Unless the PCs in the room save versus spells, they will be confused (as spell) - attack caster counting as continue with current action. The chatter will last for 2-12 turns, the confusion for 2-12 rounds. If a failed PC is still in the room after the effects of the spell wear off (continue action counts as a fail) and the chattering is continuing he must save again at -1 (and so on at further minuses until they stop). Smashing all 138 busts will stop the noise.

The holes with the urns contain a multitude of religious paraphenalia of little apparent worth; however, this is just the sort of thing that the Heslor sect want back. The PCs can gain about 280 gps worth of trinkets if they search.

9. Kharna's Memorial: Kharna was the first High Priest of the temple and the man responsible for its conception and construction - he has a special memorial to represent his status. The south door from the tomb is wizard locked (15th level) and leads to the passage on level 6 to Dead-man's Ledge; the secret door at the end has its mechanism (push stud) in the centre of the ceiling 10' to the south of the door, and it can be found at FRT-30% if the area is searched - from the east the door is obvious and has a handle. The other 3 passages leading up to the tomb stop before they reach it with only 1' square (2' deep) windows at their end.

The walls of the room are covered in religious symbols and extracts from some of Kharna's prayers and writings. In the centre of the room is a 7' high statue of Kharna, posing as if delivering a sermon to the north onlookers. In the four corner alcoves there are smaller statues on pedestals - one is of Kharna reading from a burning book, one of him making a sacrifice at the high altar in the temple, another of him calling forth fire from the rocks and the last of him curing a wounded warrior. Due to the magic of the place, anyone looking into the room through the windows will see and hear the main statue recite a great sermon and will perceive the legendary actions represented by the other statues. A save versus spells is necessary or the watcher will be mesmerised for 2-5 turns unless disturbed (clerics of other deities who fail their throw will have to make a save for each spell they currently have or lose them due to a sudden lack of faith inspired by the impressions of Heslor's power).

Anyone entering the room must make a save versus poison (at -4) or be cursed with a magical disease - if a PC saves he must resave at an additional -1 per day each day that he is in contact with someone who has the disease. The effect of the disease will be to lose 1 point from each requisite (and from hit points) until the disease is cured - victims will fall into a coma at 0 in any requisite and die when they all reach 0. This can ONLY be cured by a ceremony in the temple (described earlier) or by magic such as a wish spell.

If any of the statues are touched or otherwise interfered with, an apparition will appear out of the main statue and attack: AC 0, HD 10/8, MV 180'/24", AT 2/1, D 3-8 + 3-8/see monster description, save as MU10, morale 10, AL C/CE, SZ M, XP 3,000/1,000+10. Because of the power of this place, the apparition will always be allowed a save versus spells if any attempt is made to turn it - if it succeeds the turn is reflected back at the cleric who must save or flee in fear.

If the room is searched a 1' square panel may be found in the ceiling above the main statue - the catch is in the door lintel (FRT to find both). The panel conceals a 3' cubic space in which is a platinum statue of Heslor (worth 5,000 gp), a brazier of commanding fire elementals (Heslor CLERICS only!) a staff of withering (13 charges) and a scroll with the ceremony for curing the cursed disease (see temple).

THE ZHALINDOR CAMPAIGN

Readers of Tortured Souls! magazine will be familiar with this extensive AD&D campaign designed to cater for players of reasonable experience. At least one scenario related to the Campaign appears in each issue of TS!, and these are often accompanied by features on the lands and peoples of the Campaign. The ancient Empire of Zhalindor is a vast and complicated area covering several tributary kingdoms and many thousands of square miles. Within its borders every type of civilised activity and entertainment can be found, and outside are the lands of the nomads and barbarians and the expanses of the wilderness. The scenarios published in TS! and in this magazine will explore the farthest reaches of this world and are designed to challenge the experienced player and DM alike.

This section is primarily aimed at those who are already familiar with the Zhalindor Campaign, though some parts of it may prove of interest to all DMs.

LOCATION

Although the introduction to this scenario places Mount Quet at the northern edge of a great range of mountains, in terms of the Campaign the scenario can be assumed to be set somewhat further to the north - no human kingdom like Yssaria would be found that far into the Tsorv foothills. The scenario should be located in the middle of hex U34 on the Campaign map (this places it to the east of The Rising Tower from issue 1 of TS!). The kingdom of Yssaria lies to the north of this (really the PCs' journey should be around 200 miles, but this can be ignored if you wish) with the River Uidas flowing into the upper reaches of the River Shaal. A kingdom such as Yssaria would have less well defined borders than is suggested in this scenario and would be constantly bickering and squabbling over territorial rights with both neighbouring small kingdoms and other tribes and groups in the area. The kingdom would have some trade with the Empire (essentially with Tumaria) though this would not be of any official nature, each merchant forging his own trade route north. The people of Yssaria would be quite backward and easily impressed by the style of anyone from the Empire (even Tumarians would seem cultured compared to the average Yssarian peasant!) although they would be unlikely to trust these northerners too swiftly.

Both the kingdom of Yssaria and Mount Quet fall within the third zone as far as spell effects are concerned and lie in a south-easterly direction from the city of Lhormar - see, however, the notes below on taking the elemental factors into account for the Campaign.

SECTS AND DEITIES

A number of sects and deities are mentioned in this scenario that have not been previously dealt with in the Campaign. None of these deities are of any major standing and can be regarded as local manifestations of other gods. Heslor, the Yssarian fire god, is related to Filhean, although he is a more spiteful and violent god than the Imperial version; the sect in Charnor would be affiliated to Filhean sects in the Empire without actually following quite the same set of beliefs and tenets (Heslor, it should be noted, is also a military deity, but his clerics certainly share some moral similarities with the Alimandros sect - they would not be affiliated, like Filhean, with Roazite). Aetri is a simpler case and can be regarded as a local variation on the Imperial god of water, Khian. The beliefs of the sect and its respect for life and cooperation would mean that it was lightly affiliated to the sects of Esseni and Mylin, though these faiths would find few enough followers in Yssaria). The humanoid god Ilneval is drawn from the new AD&D book, Unearthed Arcana, but is in fact merely another facet of the violent and battle-fevered god of death, Jethna, possibly with a little less style than the human manifestation.

It is not necessary for this scenario that any PC clerics be followers of Filhean to be hired by the Heslor sect - they are in a desperate situation and will hire anyone who is willing to complete this mission. NPC clerics given in the text have been presented in the normal AD&D format and do not use the Campaign religions system. It is recommended that you change the spells of these clerics where necessary to fit in with the selections usually allowed - primarily this means the spells for the clerics from the Aetri sect (use the list for Khian), though Kadu the shaman could be played as a cleric of either Ilneval/Jethna or (preferably) the deity of ill-health, Shny.

ELEMENTAL MAGIC IN THE CAMPAIGN

As anyone who has studied the spell effects will have noticed, there is a greater bearing put on the factors of elemental magic in the Zhalindor Campaign than is usual with AD&D - this is also reinforced by the limitations placed on clerics of the element-related deities. For this reason, it is essential that you bring out all the factors of conflicting elements in this scenario, especially if any of the PC clerics involved is a follower of Filhean or Khian (Maug and Mylin clerics would have less of a vested interest in the action of the scenario).

In addition to the spell effects noted above as usual for this area of the Campaign, the locality of Quet will have a particular bias towards spells of type B. Within half a mile of the mountain the spell effects will be as if the spells were cast in zone 4 and directly east of Lhormar. It is most important to note that these effects are to be used as well as those that are already noted in the text as due to the presence of the Eagle Stone - this means that in some cases there may be double bonuses on the power of certain spells and spell-like effects (those of fire) and, similarly, double penalties on others (those of water). If the Stone is taken from this location by the PCs and is likely to be used in the future, you should compare the effects of the Stone to the effects normally produced by a movement eastwards away from Lhormar. When the Stone is giving a 50% bonus to fire (ie type B) spells, you should apply the relevant bonuses and penalties to ALL of the spell types and not just to those of water as noted in the main text of the scenario - as type B spells are on the B1 bonus scheme, type G should be at a P3 penalty, types A, C, E and F at a P2 penalty and type D at a P1 penalty (these various penalties should be used instead of those given in the text wherever applicable).

OTHER CHANGES

There are several other changes that it will be necessary to make if this scenario is to be fully integrated into the Campaign. Mostly you should be able to change these as you play. Alignments are given for all of the NPCs and comments are made about penalising characters for acting out of alignment; these are of course irrelevant in the Campaign as alignments are not used - if you wish to introduce similar penalties they should apply to religious affiliations rather than to alignments.

The magic and treasure given in this scenario are far higher than those usually given in a Zhalindor Campaign scenario. You should make sure that you lower these appropriately or the game could become unbalanced on two accounts. The first is that your players may well find themselves under-equipped when compared to the NPCs and the second is that they will reap far more from this scenario than they deserve relative to other scenarios in the Campaign.

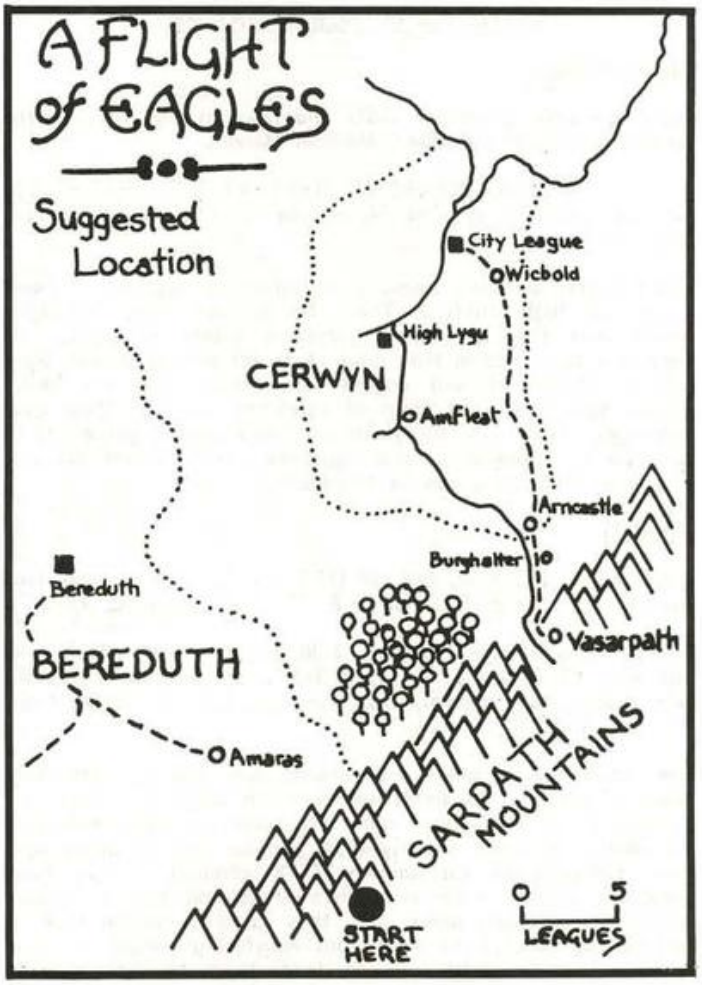
Finally it should be said that wherever options are given for simpler or more complex games, you should choose the latter - the Zhalindor Campaign is designed to be played by players with some experience of AD&D and they should not need to take the easy options to succeed.

THE PELINORE CAMPAIGN

Pelinore is a campaign world for use with AD&D or D&D, and was first introduced to gamers through the pages of Imagine magazine. DMs wishing to use this scenario in conjunction with Pelinore will find several back issues of that magazine to be of use to provide background material and encounter suggestions; Imagine 23 contains the details required to run a campaign set in Pelinore. The Imagine magazine special edition also contains material on Pelinore which will help to further detail the route that the party will be taking.

You should use the Players' Introduction given earlier in the scenario virtually as written. Note however that the Eagle Stone will be of use to any sect wishing to gain new followers, as an ostentatious display of such a relic would attract new worshippers and thereby increase the powers of that sect and its deity. There is therefore no reason to assume that the party are hired by one of the southern kingdoms - there are factions in the City League that would be just as interested in the Eagle Stone if they came across some ancient and obscure reference to it. Details of the cult of Heslor, a god worshipped to the south of Cerwyn, are given below in a special Pelinore addition. For references to Aetri and Ilneval use Tarmenel and Pharastus respectively (see Imagine 26 for details of the gods of Pelinore).

The scenario will take place in the Sarpath Mountains, far to the south of the City League (the assumed starting point for the adventurers). The party will therefore have to travel up the River Lygol, and then southwards via the Black Lygol before striking out into the actual mountains. As the party will pass through Burghalter (detailed in Imagine 27), the DM may wish to have another adventure occurring there en route. Any of the plotlines given in Imagine 27 would be suitable, although it would probably be better to save the Rakshasa Cult as a problem for the party to deal with when they pass through Burghalter again on their return journey!



Pelinore — New Deity/Cult

Name	Interest	Gods' Align	Clerics' Align	Changes to Clerics' Abilities	Clerics' Weapons
Heslor	Fire — also destructive military power	CN	Any C or N	+1 damage in melee. +2 Saving Throw against all fire/heat attacks. **Resist fire, cure serious wounds, cure critical wounds, flamestrike** and other fire/healing spells 1 level earlier. No turning ability. May not retreat from combat.	Any; use oil as missile

Heslor — god of fire/war

Heslor is a deity who has left his great days behind him. Once worshipped throughout the Domains by all those who engaged in warfare, he has now barely five temples to his name, as fighting men turned to Valbure. A few followers uphold his worship still, although he is now mostly a god revered by humanoid tribes (particularly bugbears and gnolls), and has taken on the elemental aspect of being a fire deity. Now his domain is the damage of life and property through war and fire.

Most remaining Heslor clerics attach themselves to the staffs of military men, where they urge them into battle and to raze towns and villages. The destructive nature of those humanoids that worship him is caused by this battle-lust, fuelled by martial shamans.

Followers are all male, usually fighters, and mostly chaotic or neutral in alignment. Such temples as do exist are small, offering hospitality to fighters — particularly wounded ones who can be nursed back into the fray. One such temple is hidden in the New City area of the City League. Most of the others are in Bereduth, although there is one near Cloke in SW Cerwyn.

STATISTICS OF NEW CREATURES

GIANT EAGLE

Stats are only given for D&D and here as the giant eagle already appears in the AD&D Monster Manual.

AC 6, HD 4**, MV 30'/480' (10'/160'), AT 3, D 1-6/1-6/2-12, No. App. 1-20 (0), save as F4, morale 10, TT L and C (magic only), AL N, XP 175.

Giant eagles are only found in mountainous regions or where there are high cliffs. Their fantastically keen eyesight means that they are never surprised unless at night. If they dive on a victim they gain +4 to hit and do double claw damage (2-12/2-12) but cannot also attack with the beak. Eagles have a limited form of telepathy and use their own language. They will always defend their eggs (morale +1) if the nest is attacked - these eggs are worth around 500 gps if sold as the young can be tamed.

JIHANTI

D&D: AC 5, HD 1-1*, MV 60' (20'), AT 1, D by weapon, No. App. (3-30), save as F5, morale 8, TT U and V, AL L, XP 6.

AD&D: Freq. V. rare, No. App. 3-30, AC 6, MV 6", HD 1-1, in lair 50%, TT Q and X, AT 1, D 2-5 or by weapon, SA -, SD (see below), MR normal, Int. ave., AL LG, SZ S (2' tall), Psi. nil, Lvl/XP I/9+1.

The Jihanti are a quiet and retiring folk who live all their lives (if possible) in small subterranean caverns. They try to keep out of the way of other creatures and have developed the ability to move silently (85% chance) and to blend into their subterranean surroundings (75% chance). They hunt creatures smaller even than themselves and fish in underground streams and lakes, plus they grow a certain sort of foul-tasting (except to them) but nourishing fungus in their caves. Their inquisitive nature leads them to explore their surroundings carefully and they tend to know every small nook and cranny in their neighbourhood.

They are only 2' high and resemble other of the small faery folk, having slim and lithe bodies and a fey, otherworldly charm about them. They delight in song and dance but only if a certain amount of elegant restraint is exercised (not like the drunken cavortings of the human-kind). They are simple but not naive, shy but not cowardly. They weave strong, fine fibres to make their nets and fishing lines and delicate silks for their clothes. Their weapons are mainly hunting weapons and their tools only designed for a basic existence. The jewelry that they make is not of great value for its metal content, but worth something for the tiny and beautiful engravings that are inscribed over every inch.

The head of a Jihanti tribe is the Songmaster, a greatly prized position among them but one which takes many years of training to achieve. The task of the Songmaster is to sing to the fungal growths for only in this way (so they believe) will the harvest be good. As a side-effect of this training the Jihanti Songmaster gains a form of elementary telepathy that allows him to gain vague impressions of the thoughts of anyone with whom he is conversing. It also allows him to 'weave the song of sleep' which will affect all non-Jihanti that can hear - unless a save versus spells is the made the hearer will fall asleep, though once the song has stopped he can be woken as if normally asleep (if not woken he will sleep for 2-12 turns). The Jihanti are a mystical people and should be played with a rather unreal, dreamy feeling. While in their caves, characters will have less concept of the passing of time and will begin to forget the ills of their world - anyone who remains in their caves for more days than he has points of WIS must save versus spells or lose the desire to return to the outside world (resave as for charm spells using WIS not INT for frequency).

SHA-KREEG THE DEMON

D&D: AC 0, HD 12***, hp 96, MV 120'/360' (40'/120'), AT 2 + spells, D 2-12/2-12, No. App. 1 (1), save as F16, morale 12, TT nil, AL C, XP 5,000.

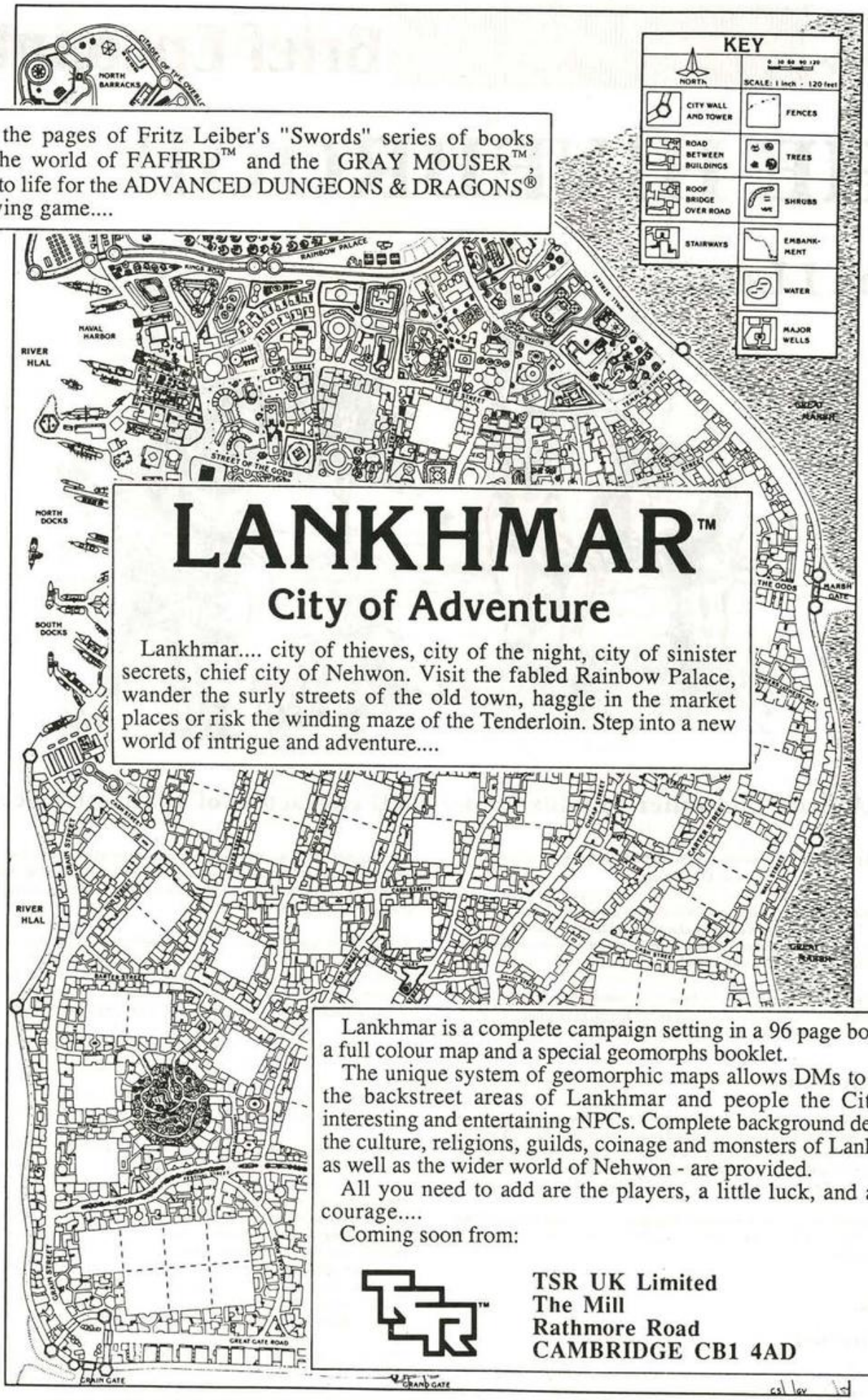
AD&D: Freq. V. rare, No. App. 1, AC 0, MV 12"/36", HD 12, hp 96, in lair 5%, TT nil, AT 2, D 2-12/2-12, SA spells (see below), SD +1 weapon to hit, MR (see below), Int. genius, AL CE, SZ M, Psi. 100 (modes A,C,D/F,J), Lvl/XP VII/5,000+16.

Sha-kreeg is a powerful fire demon - a being related to both the Abyss and the Elemental Plane of Fire. He was called to the temple through an accident in the phrasing of a spell cast by the members of the Heslor sect which allowed him to cross the planes and take them for his slaves (or supper). Unfortunately for him he underestimated their resistance and they managed to bind him into the extra-dimensional chamber beneath the altar. As he was in a temple dedicated to fire he was able to draw on the power of the place and use his remaining strength to assault the minds of his captors (with results that have been detailed elsewhere). Trapped, he waits impatiently for a chance to take vengeance and will not rest until those who caught him are punished (and the Aetri sect rightly assume that he will try to avenge himself on the whole Heslor sect) - in fact, so vexed is he that he will not wait to find the guilty party but will begin by attacking anyone nearby, including his rescuers.

Fortunately for the PCs, the demon will not have all of his powers when he emerges from his entombment. He has so concentrated on his mental resources that he will take a while to regain his physical abilities - he will forego any of the mental powers he drew on, however, as soon as he emerges, revelling in the concept of mindless and totally needless destruction after his enforced abstinence. Should you be playing a campaign it may be necessary to take this into account if he is only banished for a short while.

The demon appears as a massively-muscled, tall human with a pair of flaming swords and bright burning eyes. At will he can cause huge wings of fire to leap from his back (these wings will do 1-8 damage to anyone who gets in their way). He may at will use the following spell powers: infravision, resist fire, teleport (to home plane only). He may also use these powers one at a time: detect good, detect invisible, detect magic, polymorph self. In addition he has these spells at 12th level of use (one use, regained at sunrise): charm person, continual light, dimension door, fire ball, invisibility, phantasmal force, wall of fire.

The demon's magic resistance varies like the Stone's power. He has a base of 12%, plus 2% per hour away from midnight until midday is reached, then minus 2% until 12% is reached again at midnight. He will also lose 2% from the base each month from midsummer to midwinter then add 2% to midsummer.



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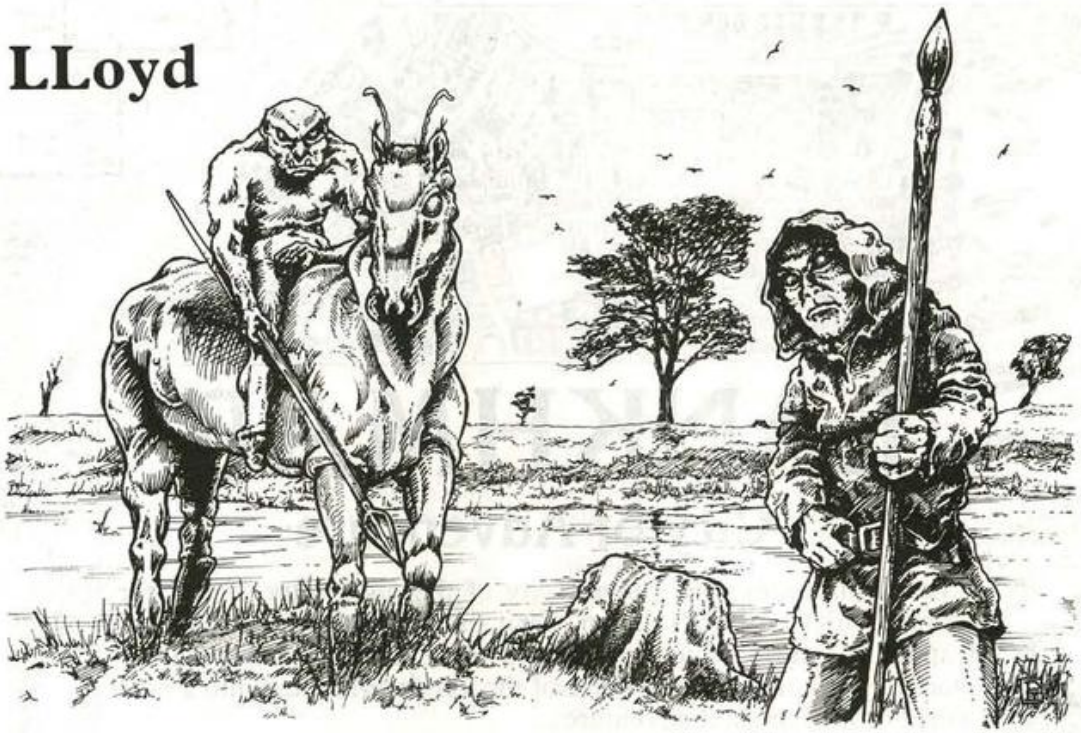
THE HIVEBROOD

Fiona LLoyd



A Brief Encounter suitable for 4-7 D&D characters of 4th to 6th level

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The game statistics that are provided follow the standard layout for D&D. Access to copies of all four D&D Sets may prove useful in running this Brief Encounter, although we'll let you off the Masters Set if you haven't got it yet.

Introduction

This Brief Encounter is made up of three events, a fixed encounter and details of the Hivebrood. The events can be played in any order that the DM wishes and should be dropped into play while the adventurers are apparently on their way to another adventure. They are not tied to any set location. The encounter with the hive should be left until last.

The most important section of the Brief Encounter is the description of the Hivebrood. These creatures have powerful abilities that need consideration before play begins.

Events

Ev 1 The Girl

After the player characters have been travelling for several days and have left 'civilisation' far behind them, they are beginning to approach what can truly be called the wilderness. Towns have given way to small villages hamlets, hamlets to fortified manors and farms, and now even these are becoming fewer. Ahead stretch the deep forests and lonely hills that lie beyond human dominion.

After the characters have set up camp, the sound of someone — or something — moving quickly and carelessly towards them breaks the stillness of the night. Two rounds later, a small figure bursts from the undergrowth, and leaps towards the campfire. If no player character intervenes, the figure — a girl child in tattered clothing — will throw itself onto the fire, taking 1-6 damage per round until pulled clear.

The child is Brigget, a victim of the hivebrood who managed to escape, but only after she had become a host to a broodling. Unfortunately for her, she has proven slightly more resistant to the broodling than most, and the pain of the takeover is now all that exists for her. She is partially transformed into a hivebroodling, but retains enough will of her own to kill herself.

If anybody does interfere (automatically preventing the girl from reaching the fire), Brigget will attack them and then attempt to kill herself.

Brigget: AC 6; HD 2+1*; hp 14; MV 120′ (40′); #AT 2 claws/1 bite; D 1-4/1-4/1-6; Save as F3; ML 12; AL N; xp 35; THACO 17.

Brigget has all the typical characteristics of a hivebroodling: filmed eyes, toughened chitinous skin and utter savagery. If she is subdued, a **cure disease** spell cast within 24 hours will kill the broodling within her and she will fall into a two hour coma and then recover, remembering little of what has happened to her; she has repressed most of the events that occured. She will remember that 'insecty things' attacked her parents' farm, taking her, her parents, her four brothers, her little sister and the three farm hands as captives. After that she remembers nothing. Brigget is scared, tired and lost and on the point of hysterics. The DM should play her as being very moody and ready to resort to violence in any situation she sees as threatening. Only if the PCs treat her kindly will she tell them anything at all.

If Brigget is not given a **cure disease** she will again apparently lapse into a coma, but this time it is the period of dormancy that produces a full hivebrood. After two rounds of convulsions, the creature will burst from the husk of the girl's skin and attack all that come within reach. If it has a clear opportunity it will flee, unerringly heading home towards its hive. It will leave a trail that the characters can follow if they wish to....

1 hivebrood: AC 3; HD 3+1**; hp 19; MV 120′ (40′); #AT 2 claws/1 bite; D 1-4/1-4/1-8 + paralysis; Save as F4; ML 12; AL N; XP 100; THACO 16.

Brief Encounter

Ev 2 The Farmhouse

As the player characters come over a low crest, a small fortified homestead comes into view, surrounded by a wooden pallisade. No smoke rises from the chimney and the buildings appear to be deserted, an impression given additional strength by the fact that the gates have been ripped off their hinges. If Brigget (see Ev1) is with the player characters and has been cured, she will recognise this as her home.

Within the outer pallisade the overall impression is one of purposeful, sudden and ruthless violence. All around the yard lie broken farm implements, hurriedly pressed into service as weapons, and dropped from nerveless hands almost as swiftly. Brigget will view the scene anxiously to begin with, and she will break down completely after she finds a bloodstained doll that belonged to her younger sister, Indderi. She will beg the player characters to help her, and offer them any reward she can think of as payment. She will not allow the PCs to take items from the house if they are visibly looting the place without promising to help her find her lost kinfolk.

The farm has been ransacked in a quirky fashion. All the livestock has been taken, but the farm implements, animal feed, human foodstuffs, three good swords (one a **longsword +1**), a heavy crossbow, 25 bolts and a bag holding 200gp and a 300gp ruby (hidden in a flour bin) are untouched.

A broad trail, made by many feet and herd animals, leads into the wilderness....

Ev 3 Hobgoblins and Elves Together?

As the track leaves a stand of trees, it crosses a small small stream. The ford, is however, already in use by a group of drovers and a rag-tag herd of about fifty horses, cattle, sheep and goats. As soon as the drovers — actually a hivebrood raiding party — see the player characters they will abandon their efforts to get the herd across the stream and stand still, watching the characters very carefully.

The player characters should be allowed to make a Intelligence roll (Int or less on 1d20) to realise that something is very wrong. There are what appear to be humans, demi-humans and humanoids in the group, including an elf and more than one hobgoblin, and some of the drovers are definitely not human — or even close to it. Only one is mounted, the apparent leader of the group. In actual fact, it is the 'horse' that he is riding that is the leader....

After 1 round, the hiveleader will have reached a decision and will order an attack, communicating by complex chemical scents. Without a word, the drovers will rush the player characters as a group, while the hiveleader remains at the rear, directing their actions and being defended by its rider.

1 hiveleader: AC 2; HD 5+1***; hp 30; MV 120' (40'); #AT 2 hooves/1 bite; D 1-6/1-6/1-10 + paralysis; Save as F7; ML 12; AL N; xp 400; THACO 14.

This particular hiveleader was once a horse, hence the hoof attacks, but these will not be used unless its rider (one of the hivebrood below) is killed. It can pass **magic missile** and **cause fear** as abilities to the hivebrood under its command (see the monster description).

4 hivebrood: AC 3; HD 3+1**; hp 20 each; MV 120'(40'); #AT 2 claws/1 bite; D 1-4/1-4/1-8 + paralysis; Save as F4; ML 12; AL N; xp 100 each; THACO 16.

1 (ex-stirge) hivebrood: AC 3; HD 3+1**; hp 20 each; MV 60' (20') or 180' (60'); #AT 2 claws/1 bite; D 1-4/1-4/1-8 + paralysis + 1-3 blood drain; Save as F4; ML 12; AL N; xp 100 each; THACO 16.

This is another unusual individual that has retained the one of the abilities of the original creature — draining blood. This individual normally rides on the shoulder of one of 'brothers' before launching itself into the attack.

5 hivebroodlings: AC 6; HD 2+1*; hp 20, 16, 10 (x3); MV 120' (40'); #AT 2 claws or 1 weapon/1bite; D 1-4/1-4 or by weapon/1-6; Save as F3; ML 12; AL N; xp 35 each; THACO 17; armed with normal swords (1-8).

The 20hp individual was once an elf, and can cast one **magic missile** and one **web** spell from memory of its previous existence. The 10hp hivebroodlings were once hobgoblins, while the last was a rather handsome woman. All are now too far advanced to benefit from **cure disease** spells, although the DM might wish to allow higher clerical magicks to restore them to their previous lives.

If the fight goes against the hivebrood the hiveleader will abandon its underlings and flee towards its hive and the additional members of the brood therein. The player characters will have no difficulty in following....

The Hive

At some point the player characters should attempt to find the source of the mysterious insect creatures that have attacked them. The trails from the two events both lead further into the wilderness, and towards a range of low, wooded hills. Eventually, the trails join a proper woodland track that leads along the side of a valley and then climbs upwards into the forest.

In a small clearing on top of the hill peak is what was once a manor house. This is now only a shell that has been taken over and added to by the new owners, the hivebrood — even though the hivebrood are, in a sense, the original inhabitants....

The new additions are made from a hardened cellulose and spittle mixture, laboriously built up by the hivebroodlings as the need for space increased. Although made of reconstituted wood, the hive is not flammable and, as an option, the DM may rule that an initial skin contact with it causes paralysis for 2-4 turns thanks to the weakened nature of the hivebrood spittle. It is possible to chop and batter a way through the walls. Causing 30 points of damage (hits are automatic, roll normally for damage) to a wall will produce a man-sized hole.

Inside, the hive is dark, warm and very smelly. The smell is not constant, except for the noisome odour of decay and rotting meat, but constantly and subtly changes as the hivebrood communicate via their chemical signals. All the statistics for the hivebrood are collected at the end of the individual area descriptions, unless the hivebrood involved will always be found in one place.

1. Entrance Chamber

This chamber is always occupied by 2 hivebrood (see below), who will raise the alarm as soon as any intruders enter the hive by emitting a chemical scent. Two rounds after they do so, any hivebrood in adjacent chambers will be alerted, and will emit their own scent to pass the warning along. Two rounds later the hivemind will be alerted and will begin organising a logical defence of the hive.

2. Storage Chambers

There is only a 1 in 6 chance of encountering a hive member in any of these chambers, although this is the food store of the hive. All the storerooms contain a variety of bodies in different stages of decomposition and, as several of the bodies are of intelligent creatures, the following items are scattered in the various storerooms (the DM should use his or her own discretion in deciding where these are placed):

2 **potions of healing** (one of 3 doses, one of 2 doses), 16 **arrows +1**, 3 **arrows +2**, a **shield +2**, a **mace +1**, a suit of halfling-sized **chainmail +2**, a lawful **symbol of turning +2** (see below), a **ring of invisibility**, a 100gp topaz, a 200gp bloodstone, a 500gp opal, a 1,000gp emerald necklace, a set of gold false teeth (in one corpse's mouth — value 100gp, 200gp if the PCs can find someone that they fit) and 7 purses or pouches containing 25-150gp each.

New Magical Item

Symbol of Turning

A symbol of turning is a new magical item. It appears to be a particularly well-crafted silver holy symbol, but it contains some small relic of a saint or holy site, such as a small piece of bone, a few hairs or a piece of the saint's clothing. It allows a cleric of the correct alignment a bonus to his or her dice roll when turning the undead (in this case lawful clerics would receive a bonus of +2). It has no additional effect against undead that the cleric would automatically turn or destroy.

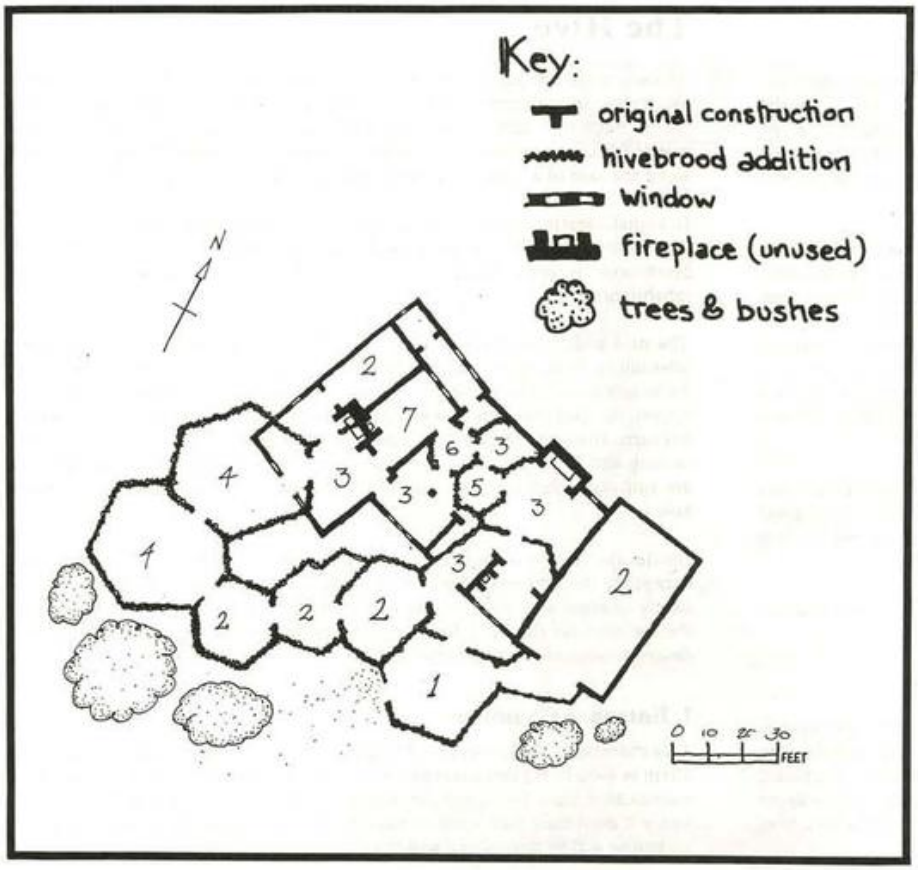
3. Hivebrood Chambers

In any of these chambers they will normally be 0-3 (1d4-1) hivebrood (see below) at any one time. They will immediately attack, and raise the alarm in a similar manner to the hivebrood described in the Entrance Chamber.

4. Hivebroodling Chambers

In any of these chambers there will by 2-5 hivebroodlings, but there is a 1 in 4 chance that one of them will be dormant, in the process of becoming a full hivebrood. Likewise, there is a 1 in 4 chance that any other of the hivebroodlings will be able to benefit form the effects of a **cure disease** spell.

Brief Encounter



5. Hiveleader Chamber

2 hiveleaders: AC 2; HD 5+ 1***; hp 30 each; MV 120' (40'); #AT 2 claws or 1 weapon/1 bite; D 1-6/1-6 or by weapon/1-10 + paralysis; Save as F7; ML 12; AL N; XP 400 each; THACO 14; one armed with a **crossbow +2** and 15 bolts, the other has a **potion of giant strength** (2 doses) and will hurl available hivebroodlings and corpses for 2-12 points of damage to the target (and the missile).

This individual with the crossbow has hide in shadows (24%) and **cause fear** abilities that it can pass on to any hivebrood through chemical emissions. The other has hide in shadows (24%) and **magic missile** (as though cast by a 1st level MU).

6. Hivemind

This is the center of the hive, where the 'brain' of all the hivebrood spends its time in deep contemplation of schemes to extend the hive.

1 hivemind: AC 6; HD 6+6****; hp 40; MV 30' (10'); #AT 2 claws/1 bite; D 1-4/1-4/1-6 + paralysis; Save as F12; ML 12; AL N; XP 1175; THACO 13.

The hivemind has the following abilities to pass on to the hivebrood: **darkness** (MU9), **detect evil, knock** (MU9), **clairvoyance, dispel magic** (MU9), **fly** (MU9), **hold person** (MU5), **charm monster, cure light wounds*** (x3), **remove fear*** (x2), **bless*** (x2), **cure disease***, hide in shadows (32%), climb walls (92%), move silently (44%), skilled mastery of normal swords (+2 'to hit', 1-12 points of damage — the DM should treat this as an option only if he or she has access to the Master Players' Book).

The notations in brackets refer to the equivalent level for the purposes of spell casting, while spells marked with a * may be transmitted in this form or reversed. The hivemind can also read and has a scroll of **hold person, hallucinatory terrain** and **polymorph other** in its possession.

The hivemind will seek to defend itself and the broodmother at all costs, accepting any casualties amond the lesser hivebrood to ensure its safety.

7. Broodmother's Den

This is the heart of the hive, where the broodmother does nothing but eat and lay eggs on the victims her children bring to her. There is a 2 in 6 chance that there will be 1-6 paralyzed victims (treat as 5hp normal men) in here, awaiting their fate as broodling hosts.

If the broodmother is harmed she will emit her cloud of poisonous chemicals. This will alert the rest of the hivebrood and all survivors will rush to her defence.

1 broodmother: AC 8; HD 12+ 2*; hp 74; MV 10' (3'); #AT 1 chemical cloud; D 3-18 per round; Save as F12; ML 12; AL N; XP 1900; THACO n/a.

In total there are the following creatures in the nest who are not tied to any one location:

12 hivebrood: AC 3; HD 3+1**; hp 18 each; MV 120' (40'); #AT 2 claws/1 bite; D 1-4/1-4/1-8 + paralysis; Save as F4; ML 12; AL N; xp 100 each; THACO 16.

14 hivebroodlings: AC 6; HD 2+1*; hp 10 each; MV 120' (40'); #AT 2 claws or 1 weapon/1 bite; D 1-4/1-4 or by weapon/1-6; Save as F3; ML 12; AL N; xp 35 each; THACO 17; seven are armed with normal swords (1-8).

Hivebrood are a type of insect that live in communities somewhat similar to ants' nests. Unlike ants, however, hivebrood are large parasitic creatures, who live by infesting other beings, controlling and eventually destroying them — as individuals — in the process. For hivebrood individuals have no meaning or worth, only the interests of the hive are important.

The broodmother is the most important of the hivebrood, living at the centre of all the hive's activities and protected with fanatical devotion by her 'children'. This large creature — one per hive — is barely capable of independent movement, and exists solely to produce broodlings. So specialised is the broodmother that she has none of the normal abilities of hivebrood and can only defend herself by emitting a 3" radius cloud of poisonous chemicals and scents. This can be done up to three times a day. Those caught within the cloud must save vs poison at -1 or suffer 3-18 points of damage per round until they do make a saving throw.

Once birthed, the broodlings are not kept in nurseries to grow, but are placed on paralyzed victims, who act as hosts for the parasitic young. A broodling does not kill its host, but adapts and modifies itself to the host, so much so that the host and broodling are, to all intents and purposes, a single creature. This process takes a whole day, during which time various changes take place in the metabolism of the host and the broodling. The most obvious changes are that the host creature — usually a humanoid of some type — develops a chitinous outer layer to its skin, and its eyes film over. The host also becomes stiffer and more 'insect-like' in its movements. After this change is complete the new

Brief Encounter

The Hivebrood *(New Monster)*

	Broodling	Hivebrood	Hiveleader	Broodmother	Hivemind
Armour Class:	6	3	2	8	6
Hit Dice:	as host + 1-4hp* or 2 + 1*, whichever is greater	3 + 1**	5 + 1***	12 + 2*	6 + 6****
Move:	120′ (40′)	120′ (40′)	120′ (40′)	10′ (3′)	30′ (10′)
Attacks:	2 claws or 1 weapon/1 bite	2 claws or 1 weapon/1 bite	2 claws or 1 weapon/1 bite	1 x 3″ rad. gas cloud	2 claws/1 bite
Damage:	1-4/1-4 or by weapon/1-6	1-4/1-4 or by weapon/1-8 + paralysis	1-6/1-6 or by weapon/1-10 + paralysis	3-18 per round	1-4/1-4/1-6 + paralysis
No Appearing:	1-100 (1-100)	1-100 (1-100)	2-8 (2-8)	1 (1)	1-4 (1-4)
Save As:	Fighter 3	Fighter 4	Fighter 7	Fighter 12	Fighter 12 or better
Morale:	12	12	12	12	11
Treasure Type:	Nil	NIl	Nil	Nil	Nil
Alignment:	Neutral	Neutral	Neutral	Neutral	Neutral
XP value:	35	100	400	1900	1175

broodling goes to join its fellow hive members at work, until the next stage of its development takes place. Broodlings attack with their hardened claws, teeth or a weapon of some type, and can use abilities transmitted to them by the hiveminds (see below).

Casting a **cure disease** spell or a **cureall** on a victim will kill the parasitic broodling, but the host creature will be badly affected. He or she will suffer a permanent loss of 1d6 points from Intelligence, Wisdom, Dexterity and Charisma thanks to the broodlings metabolic tamperings. However, the host will benefit through a +1 to Armour Class due to the chitinous nature of his or her new skin.

After a period of several days, the broodling becomes dormant for several hours. During this time it sheds its outer skin and becomes a full hivebrood. This new form keeps the overall shape of the original host, but is altogether more insectoid in appearance, with antennae, cellular eyes and a tough, chitinous exoskeleton. In this form the hivebrood acts as a worker and soldier on behalf of the hive, and has forgotten any of the host creature's previous abilities, and normally (but not always) loses any special physical characteristics of the host. It can use abilities emitted by chemical scent from hiveminds and hiveleaders (see below). Hivebrood are very simple minded and are unable to deal with complex problems. As a result, they are controlled by a complex series of chemical scents that govern their behaviour, but if all else fails they resort to ritual responses and violence.

A hivebrood can attack using all the methods available to a broodling, but in addition it's powerful sticky saliva causes paralysis (save vs poison) for 2-16 turns or until a **neutralise poison, cure serious wounds** or **haste** is cast on the victim. This saliva can be collected, and is prized by alchemists and others for its uses in preparing magical potions.

All hivebrood types have infravision, and fight as well in total darkness as in daylight, sensing the position of opponents by feel and smell. They are thus immune to the effects of spells such as **darkness** and **continual darkness**, although these cast in concert with **silence** spells will 'blind' them. Hivebrood are, however, very vulnerable to the effects of fire and heat. All fire-based attacks cause double damage to them.

The broodmother also emits a foul smelling jelly which is sometimes fed to the new-born broodlings before they are placed on hosts. If this is done, the hivebrood becomes a hiveleader, capable of giving orders to other members of the hive through emitted scents if they are within a 3″ radius. Hiveleaders can also 'store' up to five abilities which they receive through the hiveminds scents (see below) and pass these on to hivebrood under their command.

If feeding on the jelly continues, the hiveleader undergoes a second period of dormancy and emerges as a hivemind. A hivemind is another barely mobile type; it is entirely devoted to thought and controlling the activities of the hive. It is the hiveminds that decide when it is time for the broodmother to lay another broodmother egg — and where and when this egg should be sent with a retinue of hivebrood to start another nest. Hiveminds do have one very powerful ability that makes them creatures truly to be feared. If a hivemind eats a creature, it gains all of that creature's abilities, (including its saving throws if these are better than any it already has). These abilities can be passed on to any members of its hive through its windborne chemical emissions. If, for example, a hivemind has dined on a 3rd level thief and a 6th level magic user, it can send out chemical signals to all the hivebrood so that they can hide in shadows as though they were 3rd level thieves, or cast any of the spells that the 6th level MU had memorised at the time he or she was eaten. Thus, it is possible for all the members of a hive to cast **fireball** spells if the hivemind has eaten a magic user who knew the spell!

There are limits to this chemical skill transfer. The chemicals only spread at a rate of 6″ per round, and dissipate completely after three rounds. If the abilities are not used within a further three rounds the hivebrood and broodlings involved cannot use them at all (hiveleaders are an exception). Furthermore, only one chemical scent per hivemind may be active at any one time in a single hive. If a second scent is emitted by the same hivemind before the first has vanished, the receiving hivebrood become confused and unable to attack, although they will still defend themselves. Where two or more scents are received from different hiveminds they can all be used, although only one at a time.

Once an ability has been emitted as a chemical scent it lost and 'forgotten' by the hivemind, although it may have an unlimited number of abilities in its mind at any one time. This can include duplicated abilities and spells if the hivemind has eaten several individuals with similar abilities.

An 'ability' is defined as one spell (of any level and type), or a skill such as a thief's special ability, a level of weapon mastery (see Master Players Book), an Attack Rank or a fighter's combat option (see Players Companion). A saving throw is not an ability. If a hivebrood of any type casts a spell of any sort, it loses 1 hit point in the process. A hivebrood will cast a spell and lose a hit point even if this leads to death, for the hive is far more important than the individual.

Finally, treasure, although it is found in hivebrood nests, is simply an irrelevance to hivebrood. If a treasure is magical, usable (scrolls, for example, can be read by a hivemind if it has eaten someone who can read) and recognised as such, it will be used by a hivemind.

DM's Notes

The Hivebrood are a type of creature that can be used against almost any level of party, despite the '7-9th level' label at the start of this Brief Encounter. A small colony of a broodmother, a few broodlings and a weak hivemind (who hasn't eaten many magic users) will give a party of 1st-3rd level adventurers a few problems, but nothing that cannot be overcome with a little luck. This is especially true if the DM plays the hivebrood as an intelligent well-organised community — individual broodlings might be thick, but they don't need brains to obey hivemind instructions.

At the other extreme, a well-established colony will give Companion level characters pause for thought. With up to four hiveminds sending out chemical signals and the possibility that the hiveminds have spent years eating unlucky adventuring types and storing up their abilities.... 200 spell casting, highly skilled hivebrood and broodlings is a frightening prospect. Such a hive could offer a serious threat even to a dominion....

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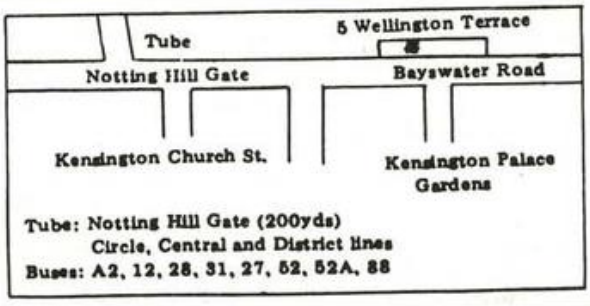

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GameMaster News

Or — How Did We Get Into This State In The First Place?

In future **GameMaster Publications**, this space will bring you the latest news about products and people from around the UK gaming hobby, but it should come as no surprise to anybody that this first column is dedicated to the story behind the fold of **Imagine** magazine. Seeing as one or two of the GM team were not a little affected by this decision, it might be that this will not be the most dispassionate and objective report of the events. We make no apologies for this.

Going right back to the beginning, it appears that Gary Gygax never entirely approved of Don Turnbull's decision to launch a UK 'rival' to **Dragon** magazine. It's fair to say that this would be the first creative enterprise carrying a TSR logo over which Gary did not have a direct influence, and that the British market and the new TSR subsidiary had already shown a certain individuality with regard to the normal company line.

But Don persevered, and TSR UK got its magazine. It could have been a tame little house magazine, doing a solid public relations job for TSR products, but it endeavoured to be more. A gap in the UK market had been seen; **White Dwarf** was not, at the time, satisfying the growing numbers of role-players, and it was not an organ that many critical gamers supported. So, TSR UK decided to follow the route that many prospective buyers were hoping it would, a magazine independent in tone, if not in fact. It was probably this decision that sealed the fate of the magazine, three years before the close-down order.

The staff brought in to run the magazine were all newcomers to TSR, which meant that there was no-one angling particularly for a 'soft' approach to relationships between the magazine and the US parent company. This

explains why it allowed itself to be critical of the way things were going, particularly with regard to the ADVANCED DUNGEONS & DRAGONS game. Letters that were highly critical of the Barbarian and Acrobat classes, critical reviews of poor TSR products, and features strongly supportive of the products of *the enemy* all appeared in the first year. With the re-launch of the magazine in 1984, #12, this approach was beginning to make headway, pulling back fast on the lead WD enjoyed as the older magazine. The response, in terms of readers' letters, and some competition items, was indeed stronger than WD enjoyed. At the very least, people now spoke of the UK gaming market in terms of two magazines, and TSR UK had a strong public image fostered by the nature of its offspring.

With hindsight, however, there were two major problems facing Imagine magazine at this time, caused by the complete lack of communication from the parent company to the UK subsidiary. First, Imagine had no access at all to plans and projects being

fostered by TSR designers in Lake Geneva. This meant that Imagine had no advantage at all in terms of predicting and promoting new lines from the USA. Character classes that were to become part of the new **Unearthed Arcana** expansion were first seen in Dragon; major new products, like the MARVEL SUPER HEROES game, or the Companion Set, were first seen long after their US release. Second, TSR Inc refused to distribute Imagine magazine in the States. Just matching the WD performance in the US would have meant that Imagine made a comfortable profit. This becomes important when you get to the crunch of events of the last few months.

So, Imagine was to succeed despite its connection with TSR, not because of it. And when the magazine fell foul of TSR Inc politics once or twice, particularly over the MSH special in #21, its popularity with certain individuals in the parent company could not have been worse.

But the key problem had absolutely nothing to do with Imagine magazine at all. In the last few years TSR Inc has managed to turn

mega-buck profits into mega-buck losses; TSR UK were the only division making money by 1984/5. When the Blumes were ousted by Gary and the new backers, one of the first things they looked for was a greater level of contribution from the UK subsidiary. And to do that, they began looking for areas in which the UK company could cut costs....

You see the way things are going. It was child's play to show that Imagine made a loss — the magazine was bound to lose money; and remember, it was denied any chance to expand into US sales. So, the order from Gary went: 'you know I was always against having an independant UK magazine, and at a time when the US companies urgently need money, how can you justify this expense?'

The net result of this thinking is a supposed saving of about £20,000 this year, a figure which will not take account of the money that TSR UK will have to spend to promote the MSH and INDIANA JONES games (do you think WD will do it any other way? would you if you were in the position of power Games Workshop enjoys today?). Don Turnbull has been ordered to make a sum many times larger than this available to the parent company *now*. That's what TSR Inc think of British gamers; you're there to be bled to pay for the latest in the long line of hideous mistakes in the US (*viz*, the SPI takeover, White Metal figures, TSR Entertainments). And what do you get in return? Dragon magazine?

I think it has to be recognised that TSR Inc has lost touch with what this hobby is supposed to be about, and that we are unlikely to see a return to a product line of superior quality until Gary gives up playing at Blake Carrington. It's a role he plays very badly, and the whole game suffers as a result.

Letters

Well of course there are Letters pages; it was the only fun thing to do on the last mag! Did you think I'd just forget the whole thing? Of course, no-one has actually written to GMPubs yet, so I had to organise a midnight raid on ***Imagine's*** *correspondence....*

Yes, here is your chance to reach fame, fortune and six people through ***GameMaster Publications****. This is the forum where the debate will rage the loudest, where great matters will fly back and forth. We'll print letters on any subject, just get your pen out and write to:*

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I'm sure you can all guess what the major subject is this month.

Robert Hextall, Wolverhampton: How could you mislead our American friend? Essex? It's Somerset, man, Somerset! He'll be even more confused if he listens to you.

Darren Parks, St Ives, Cornwall: I was disgusted that Paul Cockburn could tell a poor misguided American who wouldn't know any better that Essex is the best Cricket team, when everyone knows that Nottinghamshire has the best cricket team in the world.

If *I had misled an American, you could hardly expect me to feel sorry about it in current circumstances. But, in fact I feel I've sent a little knowledge across the Atlantic to dwell in all that space. I would have thought winning the Natwest, making the final of the B&H, winning the JPL and making the top 3 in the County Championship would have been enough after last year's double, but it's clear that the riff-raff from the minor counties still need a lesson or two. Let's see you be brave next season, lads, when Gooch and Border put on 400 before tea....*

Anyway, that isn't the subject I meant. The majority of the mail lying around the Mill concerned the closure of Imagine. There has been far more response to the news – even though it has only leaked out in dribs and drabs – than EGG could ever have expected. I know Mike, Kim and the evil Scotsman are as grateful for all your best wishes as I am. Here are a few from the pile:

Simon Jones, Haverford West, Dyfed: Imagine was the best mag around, and for TSR to kill it in its prime is a traitorous act. I would urge all concerned to think of the irreparable damage that has been perpetrated. Imagine was the lifeblood of the amateur gaming community, voicing the **real** concerns of gaming, and not merely a platform for pushing sales.

Alan L Macmillan, Aberdeen: This letter will, I hope, contribute to the effort to reverse TSR's decision. I was happy with Imagine, which I felt was better value than Dragon or White Dwarf. Ultimately, hobbyists in Britain have seen TSR turn full circle; first there was nothing, then there was the PA, then Imagine, and now nothing. TSR, your greed is amazing, your ineptitude dazzling.

Andy Mansfield, Ware, Herts: Is this an irreversible decision, or can we restore Imagine by protesting in all quarters to TSR USA?

Peter Drummond, Kilmarnock, Ayrshire: Since a fair number of players are still at school, or on student grants, who can afford a £55 a year sub to **Dragon?**

Jeremy Barnes, Stowmarket, Suffolk: I just want to make it clear that, after this, there is no way I'll buy Dragon nor join the RPGA. I intend to write to your parent company to protest about the silencing of the British company's voice.

C Singh-Mangat, Romford, Essex: A good friend introduced me to Imagine, and we've managed to make 4 more converts. Your exit from gaming will be a blow to we 6 at least; you had excellent coverage of the gaming world, and you were **entertaining**. We personally regard the highpoints of the mag as #20 — the Clerics Issue; #22 — the Moorcock issue; #29 — the recent Bob Shaw Special.

M D Evans, Shaftesbury, Dorset: I can only say that I think this move will only tide ill for role-playing fans and producers alike.

Hilary Robinson, Bangor, Co Down: Typical of Gygax. Look what TSR did to **Ares**.

Carl Ford, Twickenham, Middx: Imagine will be missed by all corners of the gaming hobby. It was an artery for the amateur press, and the advice and encouragement was greatly appreciated.

Chris Felton, Sheffield: Was the axe as much of a shock to you as it was to us, or was the "How on Earth Will They Follow That?" trailer a response to hints from the Powers That Be about the consequences of not following the Party line?

Simon Mark Donald, Durham: You know, of course, that this means war?

Chris Hunter, Scarborough, N. Yorks: I was shocked to read your letter telling of the demise of Imagine[RIP]. I presume TSR have their reasons for killing off the magazine and I'll be very interested to hear them at **GamesDay.** The letter typifies, if I may say, the excellent way I've been treated by the magazine staff. Best wishes to you all.

Graeme Davis, Durham: What can I say? It's insane, there's no other word for it. I think that there will be quite an outcry at TSR's decision, and I shall certainly be adding my voice to it. Any idea who I should write to in Lake Geneva to register my protest?

There's plenty more along the same lines. This being a new publication, I don't want to harp on overlong about the demise of an old one, but a few points are worth making. The story of the fold is sketched out on page 51, and all that needs to be added is that we heard the news after #30 had gone to press. The coincidence of the trailer and the fact that there was ***no*** *trailer in #30 is just a lovely piece of irony. Second, no amount of argument is going to change the mind of a man who fires people from the comfort of his armchair 4000 miles away; the instruction he sent Uncle Don contained no names. How much less will Gary care for the average British gamer? This ignores the fact that if he did change his mind, I doubt if any one of the four of us would ever work for him again.*

Protest, by all means, but accept the fact that Imagine is gone for good. It's my fervent hope that, before long, an inexpensive, monthly, ***independent*** *magazine will appear, perhaps growing out of this first* ***GameMaster****. That's what we are all working towards, and I hope we achieve it.*

Enough. There's more to this hobby than dealing with the consequences of having a cobbler believing an industry can be run by one man. An elf might have a reasonable chance, but one man....

Stephen Dooley, Lytham-St Annes, Lancs: Congratulations to Ms G Taylor and John Young for speaking up for oppressed demi-humans. I am also a keen fan of Tolkien and was disappointed over the limits placed on elven magic users and dwarven fighters. For the sake of balance, I'd disallow or reduce the chance for locating hidden portals, etc — how can they detect them any more easily than a human?

'Nice' Mr Marlaff, Castle Angmar, Nr the State of Peckforton: The #29 Bob Shaw Special was very good, especially as it concentrated on SF for a change (the Moorcock Special was incomplete because it only dealt with the heroic fantasy novels); how about Jerry Cornelius in spy rpgs, or **The Shores of Death** or the **Winds of Limbo** as SF scenarios?

We can't promise anything in these early days of the new incarnation, but I can offer hope that some of the ideas that seemed most popular in Imagine will come over to ***GameMaster Publications****. Some enterprising writers were already working on material for demi-humans – and not just the blanket improvements ("you wanna be a Drow? – OK, you're a Drow") from Unearthed Arcana. I hope we can take on most of that. As for author specials, we're clearly not in a position to buy short stories and suchlike as we were before, but we might be able to do a special or two.... the Brian Lumley issue was very nearly ready. Perhaps another midnight raid?*

Mark Ryan, Milford-on-Sea, Hants: I thought the **Turnbull Talking** essay (#30) was very useful. In my campaign, PCs lead a relatively active life, even when not adventuring. I use a scale of one real week to one game month as we play (on average) once a week, and this worked well as far as player character aging was concerned. It also gave the PCs ample recuperation time between adventures. However, it did have the disadvantage that an adventure left unfinished after a session spilled over different game months. The timescale had to be altered if the players stayed 'down the dungeon'. Otherwise, a character's typical monthly itinerary looked like this:

Week One: The character would obviously cash up/have valued/have identified any spoils and put them away in a safe place. Arrangements for healing would be made, and the rest of the time would be spent recuperating. Most spending takes place during this time.

Weeks Two & Three: I found most characters (relatively poor folk in my campaign) would try and secure a job via their professions. MUs had no work problems with their Guild, nor clerics with their temples. Fighters found adequate employment as guards or mercenaries, and Thieves....

Week Four: Normal adventure preparations would begin and equipment bought.

The problems I encountered with this were:

One: Finding a right figure for living costs. I got round this by having four 'standards' of living

Subsistence: 15sp/week. This was bad news. PCs operated at ¼ hit points, 'to hit' chance, etc after living like this.

Moderate: 2½gp/week. Adequate to live on, but covered no extras like alcohol.

Good: 7gp/week. This is good living.

Extravagant: 14gp/week. This is a minimum figure, PCs set their own level.

Two: None of these methods/prices are realistic.

Interesting, and not a million miles away from the normal system in ***En Garde!****. Frankly, I would find the 'end of month equals adventure-time' scale a little rigid, and something in me says that short term employment, even for clerics and MUs, would not be so easy. Employers would be tired of losing staff; they would look for someone they could trust in a world so obviously full of devious and underhand people. As for prices, compare these with the figures I ended up with when looking at Pelinore economics.*

Letters

Next, a look at something that would have appeared in Imagine #30, but for certain matters which I think I've already covered.

Jonathan Lingard, Cambridge: "Hey, I've just had a great idea! Let's have a game of AD&D that lasts a whole day — in fact, why not make it two days, or even longer...."

That idea was raised three years ago. It took until early this year, through announcements in fanzines such as **Lokasenna**, to find a number of other role-players who were also interested in such an idea. And on Friday, July 26th 1985, a group of eight hardened gamers arrived at the Mill, head office of TSR UK, to begin playing in one of the most gruelling gaming sessions ever.

The Team: Stuart Bonham
(Silent but Deadly)
Jason Holt
(Science Fiction Freak)
Dave Hulks
(Mr Nice Guy himself)
Jonathan Lingard
(Who he?)
Birone Lynch
(anagram of Yog-Sothoth)
Pavel MacGinley
(Specialist Thief)
Ivan O'Brien
(Worried Leprechaun)
Philip Webb
(Maniac Car Driver)

Several other people joined for limited periods of playing. These included Brian 'Beast' Dolton, Mike Brunton, Graham Staplehurst & His Luminous Ties, Paul Cockburn, Doug Rawlings and Bill 'Droopy' Wright. Enemy agent Ian Marsh was spotted, but escaped (on a fast bicycle). He had obviously been sent up by Games Workshop to spy on the proceedings.

The marathon lasted an exhausting 58 hours. Many different games were played to keep up the interest of the players: X8, UK7, Toon, **Masks of Nyarlathotep**, Brian Dolton's **Arheim**, **Pendragon**, and Imagine's **Round The Bend**.

The event raised over £600 for two charities through sponsorship of the participants, the charities being VSO and Save The Children. TSR donated £200 towards the fund.

Anyone interested in a similar marathon in 1986 should contact me at: 34 Humberstone Road, Cambridge CB4 1JF.

The one thing that JL doesn't mention is that it was clearly a lot of fun for all those involved. Mind you, there were some pretty tired bodies crawling out of the Mill on Monday morning!

Next topic, then – xps. Two recent articles in Imagine and a ***Turnbull Talking*** *attempted to through a different light on the subject. Here are a few more considered opinions.*

Simon Mark Donald: Could someone explain the basics of this xp/gp business, please? I've read the Master's (Don Turnbull's) views, but he only seems to complicate the business further.

Nice Mr Marlaff: My campaign tends to award about ½-1 levels per adventure. My favourite, though, is the **Treasure Trap** system. It is sufficiently like AD&D for the experience ideas to be used, and is extremely simple, but it encourages role-playing (in character, profession and alignment), and makes sure that the characters do not get to be too powerful too fast.

Basically, the dungeons are hard, with 50-100% death-rates. Anyone who survives has the potential to go up one level. This depends whether the character in question has role-played well, and whether he or she has helped the party significantly. If this is the case, a level may be gained if the present level is below 8 and the character passes a test set by the guild.

Thus, there are no experience points whatsoever. Treasure does not come into the reckoning.

The trouble with these 'ideal' systems, that 'encourage role-playing' through giving xps or levels according to referees' interpretations of how well the character was played, is that they are so arbitrary and completely untranslatable from campaign to campaign. Good role-playing should be an end in itself; it's the whole point of the game, not just a mechanic for character advancement. I certainly wouldn't defend the hotch-potch method in the D&D game, preferring something which improved those skills my characters had been proficient and prodigious in, rather than just a blanket progression across a whole range of unrelated skills and activities.

That wraps up the first ***GameMaster*** *letters column, pretty well. By next issue, there should be a few letters in concerning this publication itself, and about the way things are shaping up for role-playing in general. For now, let's just close with this. It seems to sum up our thoughts on things quite well.*

Letters

Jeremy Barnes: Another controversial point appears to be over whether Official or Unofficial material is best. I used to be of the opinion that Official is, because when you go to a hobby shop and see two play-aids which claim to do the same thing, you'd expect the Official play-aid to have been play-tested to TSR's high standards. However, experience (ie, the barbarian) has shown this not to be true.

This could be an example of the deteriorating standards at TSR, if Matt Connell is right, although it must be said I am not a supporter of this view. However, TSR Inc clearly want to annoy their players — one hears rumours of T2, T1-4, the Jester, the Mountebank, etc, then out of the blue they're talking about **Unearthed Arcana**! More time and energy needs to be spent on improving the AD&D game — and that doesn't mean just adding endless new character classes, monsters and scenarios. Nor does it mean tying it down to greater and greater complexity; any rpg, in my view, has to retain its flexibility. AD&D doesn't manage this.

Stop Press! I've ***seen*** *it, it exists! A copy of T1-4 passed before my eyes! Watch this space!*

Letters edited by Paul Cockburn

VOP
by Ian Gibbs
SEE?
SNIFF!
FWOOF!
LOOK BRAINS. THAT BABY DRAGON HAS GOT A SPIKE IN ITS PAW. YOU KNOW IF YOU GO AND REMOVE IT, IT WILL REMAIN FAITHFUL TO YOU FOR THE REST OF ITS LIFE.
ARE YOU SURE?
OF COURSE GO AHEAD!
PLUCK!
I. GIBBS 5/85.

AD&D — Unearthed Arcana

This "is the moment you have waited for".

When **Runequest III** was launched, do you recall the scoffing of those who said that at nearly thirty quid a box, people would have to be *crazy* to buy it? Well, with this, the seventh volume of the AD&D epic, the game has now reached the £75+ mark. OK, I hear you cry, but you can do without **Legends & Lore** and the later two Monster Volumes; if we can do without Unearthed Arcana too, then it isn't quite so ridiculous.

And, I would answer, you can certainly do without UA. In fact, some people are going to find that if they rush out and buy it, they will actually devalue everything they have already bought. If that sounds ridiculous, read on.

Despite what it says on the cover, most of the material in UA has appeared in various places over the last few years, principally in **DRAGON** and **IMAGINE** magazines. It has been re-edited, in light of criticisms levelled at some of the ideas, and there are some exciting new goodies, like a complete guide to polearms.... It looks like something thown together to pay the rent.

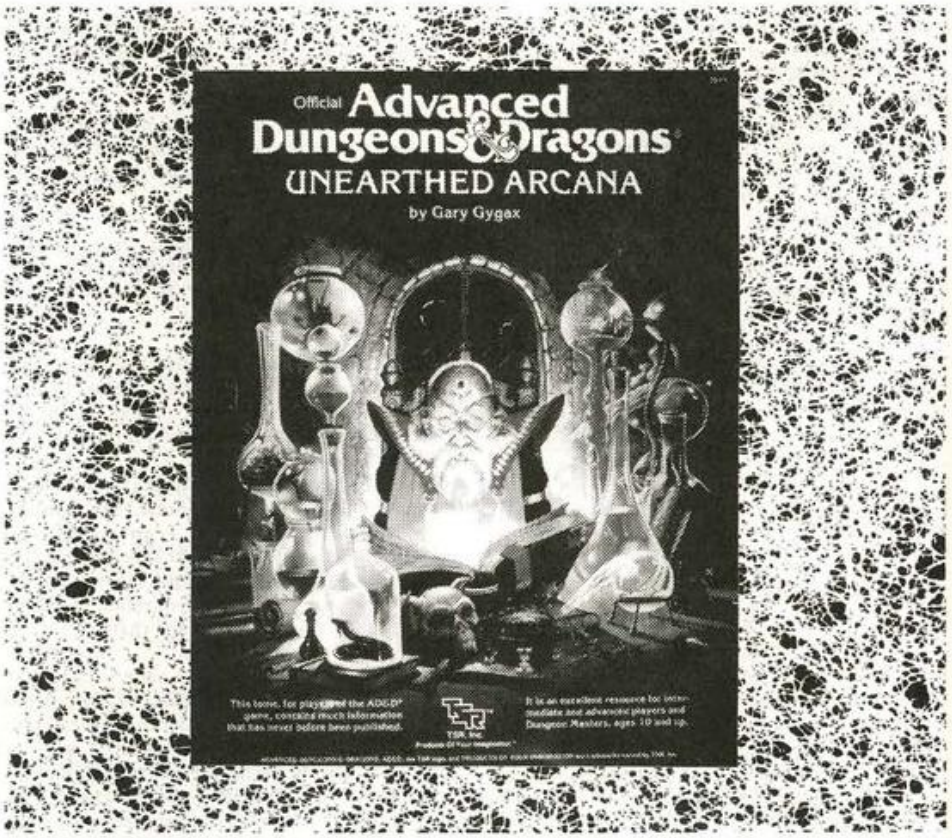
The reason UA is going to pose a real problem to all those who draw pleasure from the AD&D game, is that it changes so much of what has gone before. Let me draw out one example. One of the ideas re-published in UA is that of weapon specialization, transferred now from the cavalier to the fighter and ranger. A fighter with 18 strength (+2 damage) now has an additional +2 damage by merit of specialization. With a sword that means the range is now 5-14 instead of 3-12. It's not such a big thing, but when you're dealing with a scrap with a bunch of 5hp orcs, it now means your fighter is going to put one of them out of the fight *every* time. That means a fight with a reasonable number — four or five, say — will now be shorter by a round or two, and your fighter is at less risk. In short, all your low level modules are not going to be quite so balanced if you allow your fighters this rule.

So too Method V of generating character abilities. Under this method, a new fighter rolls STR on 9d6, DEX on 7d6, CON on 8d6 and takes the best three rolls for each score. It also makes methods like 4d6 x 6 pointless. 4d6 gives you above average scores, 9d6 makes you superman.

More 18 strength fighters, doing more damage..... You see the problem. All the alterations introduced in UA make characters stronger than before. The accumulation of them all means the AD&D game is drifting as far away from itself as it is from the D&D game. Will monsters in the next module you buy present an interesting challenge to your party of Players Handbook adventurers or to a party of UA supermen? Are all the old modules going to be too easy once UA characters abound?

Many people out there are looking forward to this volume, and they are going to buy it for what it adds to the game without worrying about game balance; so, along with an impressive array of new spells for all classes, the barbarian, cavalier thief acrobat and a considerable enlargement to the range of character races (including Drow and Svirfnebli), these new ideas are going to come into circulation. So, if you need more spells off the shelf, or you want to have cavaliers or barbarians, you'll want it. But be careful, this could be the start of a whole new game.

TSR £10.95



DC HEROES

With the arrival of **DC Heroes**, one suspects the current spate of new super-hero rpgs comes to an end. It also completes the range of SHrpgs in one other fashion, falling between the ultra-simple **Marvel** version and the over-complicated **Golden Heroes**.

I ought to go on record with an admission of bias against the DC game, simply because I am not a a fan of the DC Universe — the likes of Superman and Batman are not heroes I can readily identify with. If you are a fan of the distinctive DC style, I suspect you will want this game for the thing it does best — translating that style into game mechanics. Mayfair Games have learned the lesson that the key element in a comic-book rpg is that it must be simple, play fast, and be very flexible. DC Heroes manages all that, and avoids some of the traps that the other great licensed game failed to.

First, value for money. This is a *full* box. Even the high price paid through importation is not too extravagant for what you get; a simple introductory booklet; Player's Manual; GM's Manual; Powers & Skills Book; Teen Titans Module; GM's Screen; Character Cards; Stand-up Card Figures; dice. The game has complete rules for playing characters from the DC Universe, or player-generated characters, and doesn't seem to have left much that will require a Supplement to sketch in 'additional' features.

The mechanics are a mixture of simple, easy-to-learn ideas, a few complicated additions, and a few quirks that come, I suspect, from having to cope with the differences between Robin and Superman. An effort has been made to refer all actions to one table, and all effects to another, which make running the game simple; however, there are many conditions and alterations to basic dice rolls, which will take some getting used to.

And before you can tackle anything, you've got to understand the principle of Action Points, the fuel off which the game runs. Action Points are the measure of *everything*, from time, to distance, to character attributes, to weight, size, speed, value.... This abstraction is supposed to reduce all calculations to simple sums. How far can Superman throw a building? Take the AP weight of the building from Superman's AP for Stength and you get the AP result, which translates into a distance (about two million miles in this case!). When you get used to working like this, and to the fact that 0AP always has a value, the rest is easy.

Abilities, Powers and Skills are described simply, allowing plenty of flexibility. The powers of all DC Universe characters are here, which should satisfy the requirements of most players designing their own heroes. This process, by the way, is much more a feature of the game than the weak excuse in MSH; DC Heroes at least tries to prove itself a game and not just a publicity exercise.

In short, I liked it, despite the association with characters I don't normally have any time for. It doesn't have quite the same market potential in the UK as its rivals, but as a *game* I think it has the edge on its rivals. My only concern is whether it will receive proper scenario support — the TT adventure is very limp. But then, I always felt the same way about the comic....

Mayfair *Price and distribution uncertain at time of going to press*

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